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THE REALITY OF
THE IDEA
OF GOD

BY THE SAME AUTHOR

AN INTERPRETATION OF RUDOLF EUCKEN'S PHILOSOPHY
THE CONCEPTION OF PERSONALITY IN THE ENGLISH
THINKERS OF THE PRESENT (*in German*)

THE TRAINING OF MIND AND WILL

THE MAKING OF PERSONALITY

WHAT PHILOSOPHY IS

NATURE, THOUGHT, AND PERSONAL EXPERIENCE

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THE REALITY OF THE IDEA OF GOD

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WILLIAMS & NORGATE LTD

38 Great Ormond Street

London, W.C.1

Published 1929



Printed in Great Britain by
UNWIN BROTHERS LIMITED, LONDON AND WOKING

Dir ✓

'RWY'N MORIO TUA CHARTREF NÊR,
 RHWNG TONNAU MAITH 'RWY'N BYW;
 YN DDYN HEB NEGES DAN Y SÊR
 OND 'MOFYN AM EI DDUW.

WILLIAM WILLIAMS (PANTYCELYN)

DYWEDWYD GANWAITH NA CHAWN FYW
 GAN ANGHREDINIAETH HY;
 OND YMDDIRIEDAF YN FY NUW:
 MAE'R AFAEL SICRAF FRY.

PETER JONES (PEDR FARDD).

I sail towards the Lord's own home,
 'Midst tedious waves I plod;
 One without message under stars,
 But seeking for his God.

Times without number unbelief
 Denied life's deepest sigh;
 But I confide in God, and find
 My strongest hold on high.

P R E F A C E

IN THE following pages an attempt is made to show some of the most important bearings of the various sciences, philosophy, and history in connection with the Reality of the Idea of God. The various branches of knowledge have the tendency of forming a completeness—each science by itself. My attempt intends to show that the final conclusions of the various branches of knowledge are capable of giving us a valid interpretation of the universe and life in their bearings on Religion as well as in their bearings on the main object of Religion—God. The book deals with the methods and results of theoretical knowledge on the one hand, and with religious experience on the other. The time has doubtless arrived when a synthesis of Religion has to be sought in our present-day knowledge of the universe and of the spirit of man. Thus it becomes necessary to unify these two objects, and to show that such a unification constitutes the final goal of the life of man.

The work may be looked on as a continuation of the argument of my last book—*Nature, Thought, and Personal Experience*.

I wish to thank my friends, Mr. J. T. Walley, M.A., late Fellow of Jesus College, Cambridge, and Mr. M. H. Carré, M.A., Lecturer in Philosophy in the University of Bristol, for their kindness in reading the proofs and in making several valuable suggestions.

W. TUDOR JONES

CLIFTON, BRISTOL,
September 1929

CONTENTS

	PAGE
PREFACE	7
CHAPTER	
I. INTRODUCTION	11
II. ANSWERS FROM THE NATURE OF THE PHYSICAL WORLD	17
—III. THE ANSWERS FROM THE NATURE OF MAN . . .	36
IV. THE BREAK FROM PHYSICAL EXISTENCE TO THE IDEA	53
—V. EXISTENCE AND VALUE	72
VI. THE RELATIONS AND THE AUTONOMY OF IDEA AND VALUE	91
VII. THE OVER-RATIONAL AND THE NON-RATIONAL IN HUMAN LIFE	111
VIII. THE NATURE OF MYSTICISM AND RELIGION . .	127
IX. THE BIOLOGICAL LIFE AND THE LIFE OF THE SPIRIT	139
X. CONCLUSION	149
INDEX OF NAMES	158
INDEX OF SUBJECT-MATTER	159

THE REALITY OF THE IDEA OF GOD

CHAPTER I

INTRODUCTION

THE OBJECT of this book is to show the rational and the non-rational "grounds" for the belief in the Reality of the Idea of God. It may be said that the time has arrived for discovering such "grounds," if there are any, from the points of view of the modern conclusions of science, history, philosophy, and personal experience. It is a fact, which few will dispute, that at the present day we are in need of "grounds" which are the results of present-day knowledge, as revealed by various sciences, concerning the nature of the universe and of man. This does not mean the denial of the validity of "grounds" such as are to be found in the sacred books of the world, or in the deepest experiences of the Founders of the great religions. But such results are so distant from us that they win the adhesion of but a few, and of these often in a half-hearted kind of way. There cannot be two opinions with regard to this half-heartedness, or, indeed, to the denial that any proofs have ever been sufficient for a belief, based on reason and personal experience, in such a Reality as that of God. The fact becomes clearer and clearer

that only a small minority of people, even in Christian countries, possess such a belief. The majority have ceased to be interested in the existence of a Divine Being. This is true far more of educated than of uneducated people. But it is well to bear in mind that, in the sense the term "educated" is used here, it refers to people whose interests and vocation are directed towards objects which are in a large measure of a material nature, and which but rarely, outside their own domain, touch the other domains which are higher up the ladder of existence. Consequently what is outside and above their own particular province has no existence for them. If a revival of a belief in the Reality of the Idea of God is to become an actual portion of human experience, it has to become so from a theoretical and a personal point. It will be my endeavour, then, to show that the theoretical point of view with regard to the nature of the universe and of man can lead legitimately to a personal point of view which constitutes a genuine belief in Deity.

A certain kind of methodology is necessary in order that the belief in God should become an actual and constant belief. We may start together as follows: it should be the main object of man to discover for himself the most complete world that is possible for him to know and experience. In the attempt to do this he must not leave out of account any aspect of the world or of life. We have continually to ask the question, and continually to strive to answer it, What is the world *without* and what is the world *within*?

INTRODUCTION

It is not sufficient to ask what the world is *now*; we have also to ask how the world has come to be what it is now, and what it will be as we read its meaning from the past and the present. It is thus evident that we have a long way to travel—and all the way is uphill—before we come to the constant consciousness of the reality of the Divine. Although we shall have to deal with some important empirical problems in the following pages, still the main problem is not of a purely empirical nature. There are, as I shall attempt to show, some empirical problems which cast light on our main issue, but these are preliminary to further questions found on higher steps of the ladder of existence. Consideration must be given not only to problems of the universe, but also to the problem of man. What is man? Is he merely an earthly being who lives on this earth for threescore years and ten or fourscore years, or does he possess a nature which is cosmic? Is he an earthly pilgrim who exists between birth and death and then passes, as far as the non-material part of his nature is concerned, into nothingness? These and other questions arise in our minds as questions of fundamental importance, and until some of these main questions are answered we cannot answer completely the question concerning the Reality of the Idea of God. We dare not accept any ready-made answers to the questions just raised. All ready-made answers have to be tested in the light of the nature of the world and of life. As already hinted, the answers come from very

different quarters, and no quarter is to be ignored; for although singly no single quarter can answer the question which we investigate, still it may provide an important link in a chain which, when it becomes more complete, forms a part, and often an important part, of the answer. All parts demand an investigation in case they have a bearing upon, and value and significance for, the whole.

Because of all this, we have to pay attention to some of the most important of the various branches of the natural and the mental sciences. The contributions which these make in the forms of objective meanings and subjective significance have to be taken into account. And the matter does not end here. The inner nature of man in his formation of ideas and ideals has to be taken into account. It is necessary for him to become aware clearly of the nature and function of the material that enters into his mind in the form of concepts, ideas, and ideals in order that he may know what are their relations to the world around him, within him, and above him. It is further necessary for him not merely to refer such a possession of concepts, ideas, and ideals back to objects which exist in the physical world. One has constantly to bear in mind that the reference back to any object observed and examined in the external world cannot possibly mean the same as the idea of the meaning which the object has for the knowing mind.

We have to travel still further than this. We have to consider the movement of the Idea to a realm of

INTRODUCTION

independence or autonomy, although such an Idea has relations with objects in the external world. It will be my endeavour to show that the Idea lives in a world of its own, and that great injustice is done to it when it is dragged down to the level of an object in the physical world. Many of our ideas, of course, have reference to such objects. Many others have no such reference, although in their initial stages they may have such reference. And, further, it remains to be shown that Ideas are no particular mental elements, but wholes or totalities of individual particular concepts. Thus we are led into a world of generalization. Such a world is mental in its nature, and it has no counterpart whatever in the physical world. Living as we do in a physical world the Idea often remains on the borderland of physical existence. We are so accustomed to physical existence that we are half afraid to let the Idea take a leap into a world of its own. When we cease dealing with physical existence the Idea gains more and more of the latent autonomy for which it is meant, and by means of which it finds its own real nature and home. But all this work cannot be accomplished by the Idea until it sees its task as infinite, and until certain demands, claims, and aspirations of man's deeper nature come to an awakening. These never come to a sufficient awakening as long as the Idea refers continually to physical objects. But I shall have to deal with this in a fuller manner at a later stage in our investigation. At present, let it suffice to state that the pathway to

the Reality of the Idea of God leads upward from physical, objective levels to levels of pure inwardness. Unless one is determined to follow the clues of the various branches of knowledge the cosmic vision cannot possibly reveal itself. If opportunity is given to the Idea to brood upon its own meaning and value and significance, its light will shine not only on objects which are related to it from below, but it will urge man's nature upward to a cosmic completion of itself.

CHAPTER II

ANSWERS FROM THE NATURE OF THE PHYSICAL WORLD

MANY AND varied are the answers which are obtained from the Physical World. The unscientific mind obtains some kind of real answer. It is a mind which depends upon impressions which enter by means of one or more of the senses. These impressions are not entirely without value, for in the first place there is present something of the power of mind at the back of the impressions. This power of mind is capable of working upon what is presented to it from the external world and of producing some portion of its meaning. Such a meaning becomes a part of the individual's experience. Such an experience includes the individual's view of the world. Such a view may go on growing, and thus the meaning may gain in value and significance. But at the best such a meaning cannot comprehend more than the initial stages of entrance into the nature of the world. But so far as it goes it may have some preliminary elements of truth in itself. It certainly has relations with objective elements brought forth by sensation and perception. It certainly, too, has elements which have materially increased the self of the individual who observes. In the contact of the individual with an external world

by means of the senses, impressions enter and become, in however fragmentary a manner, concepts or notions of the individual with regard to the nature of portions of the physical world. What has to be emphasized here is that without, perhaps, any conscious effort on the part of the observer he has actually transformed the effect of the physical impression into a mental one. It is not enough to say that the senses and some portion of physical existence have come into contact with each other. Certainly this has actually happened. But something more has happened. By some mysterious inherent power the individual has passed far beyond such relations. The impressions have not only entered into a centre in the brain as physical impressions, but they have also entered into impressions of another order or dimension—they have entered into a mental self. This simple fact, which belongs to the experience of every human being, is of enormous significance. It testifies to the presence in man of a power to transform physical into mental existence. It is now seen that in order that any physical impression may enter a radical transformation has to take place whether the individual is aware of such a transformation or not. Often the attention is directed so exclusively on the object that the actual nature of the power which gives meaning to the impression of the objects is ignored. Still the impression is, in the last resort, mental, whether it is recognized as being so or not. Are we not, then, obliged to come to the conclusion that

the answer which a person obtains from physical existence, even from a naïve point of view, is of a nature other than that of the physical? The object, in the last resort, is what it *means*. Certainly objective reality is physical; one is intuitively conscious that the impressions come from objects outside ourselves. Probably these impressions on their entrance into a cerebrum become partially transformed; from this situation to the self the transformation has been completed. The impression, when it reaches its final stage, has become conceptual.

This simple fact of the impression becoming conceptual has consequences of a far-reaching nature. It is in man that the transformation finds an open road for further development. Evidences of a transformation in the direction of the mental are to be found in certain species of the animal world, as is shown by many observers of Animal Psychology. But the road of development seems to be closed to the animal after its instincts and half-blind strivings have reached their fulfilment. In a human being—even on the low level of mental development which I am now discussing—the idea of understanding the meaning of the physical world unfolds the more the individual has actual dealings with the physical world. Even the simpler mind becomes more and more certain that it is on the right track of understanding the nature of the world. It is aware that the objects themselves reveal more and more of their real nature, and is aware at the same time that the world of concept and

idea is increasing at the same time. There would be no understanding of the object and there would come into being no increase of the self except by proceeding in the way which has been mentioned. There is no other way of obtaining any answers from the physical world with regard to its nature. In other words, this is the sole way in which the world was made to be understood by man. I have already pointed out that the constant attention which is paid to the object that is known prevents our paying a like attention to the mind that knows the object. This is the reason why a kind of unreality covers mind and meaning in an internal sense. But all this does not prove the unreality of mind and inner meaning. It looks as if this constant attention to the object which is known is the cause of the failure of so many men of science to grant a reality to the concept and idea. The object in the external world lends itself so readily to the senses—it can be seen, or heard, or tasted, or touched, or smelt. But at the present day so many branches of the Natural Sciences have to deal with conceptual material that the day of idealism is beginning to reassert itself within the domains of Physical Science. I shall have to postpone dealing with this aspect of the subject until a fuller development of the material has been taken in hand. Still it is necessary at each level of the investigation to emphasize the consequences which accrue from the necessity of reading the physical world, even in its simplest form, in terms of concept and idea. And this is really one of

the main aspects of Philosophy. It is the study of the Idea in its manifold aspects as well as the study of the theory of the formation of Ideas by means of the development of concepts. Before this can be done attention must be directed towards the Idea. When this happens, the Idea (or the system of Ideas) comes to possess reality of its own of a genuine kind; and consequently Truth comes to possess a reality of its own of the same kind. This reality of the Idea is certainly not empirical. One has, even on the level of a low mental development, some kind of conception of the reality of the Idea as forming a reality different from the reality one so readily ascribes to objects in the physical world. Being of such a nature as this, the Idea must possess some kind of existence. Everybody would agree that in some manner the Idea exists and is not nothing. Even the materialist would agree to this, or else why should he attempt to reduce the Idea to purely physical processes and functions? But as the attempt to reduce the idea to such processes and functions is impotent, why should not the Idea, as it is "something" and "not nothing," possess a reality of its own—a reality which actually exists in the universe, though it does not exist as a physical object exists? We are thus obliged to hold that the Idea exists, though in the closest possible connection with objects which have a physical existence, in a world of its own. If so, the physical "grounds" of reality are not sufficient to explain the presence and function of the Idea. The only alternative which we

have is that the "grounds" of the Idea are to be found in a world similar to itself. This was at least one of the main reasons why Plato regarded the Idea as having its roots in a supersensuous world. The same truth is to be found, however different it may be expressed, in all the great mystics of the ages. We must consequently ascribe roots to the Idea which are of its own nature. It is from such roots that the Idea has come into existence and has been able to transform physical existence into conceptual and ideational existence. But we shall deal in a fuller manner with the nature and function of the Idea at a later stage in the investigation. Even on the present level we are compelled to admit that the Idea is not a physical object, is not a resultant of a physical object, and neither is it of the same quality with anything that is physical. Is it not then necessary to affirm that the Idea has an existence or subsistence of its own? Most thinkers would, I believe, hold that it is so. But many would not go further than this. They merely state that the Idea is purely subjective. They are unwilling to examine the "grounds" of the Idea in any objective sense. There is no warrant for stopping short at the subjective stage. It is a valid conclusion, beyond even the most plausible hypothesis, that the Idea has in so many senses an objectivity, as we shall see later on—an objectivity in its relations to objects in the world without, an objectivity in itself as an experience in the individual life because it expresses conditions, attitudes, claims, and demands which have not been

realized by the individual at all. And besides this, the Idea presents to the individual at his "here and now" situation truths which are the goal of cosmic endeavour—truths which are the qualities necessary for the unfolding of many sides of human nature which would otherwise remain a torso. What other course can we take but to grant the Idea an ideal existence—an existence other than that of the physical and the subjective? If this step is taken, the conclusion we inevitably arrive at is that alongside of the world of physical objects a world of ideal existence is also present. Thus a world of the nature of the Idea is an actuality in this physical world and can become a world of mental evolution in the life of man; and such a world of mental evolution constitutes the unfolding within the individual which becomes more and more real and in consonance more and more with the "ground" of the Idea. Thus the Idea has the characteristic of being the source of all truth and reality. It can be made clearer by no predicate found in the world of physical existence; it itself is the final meaning of all predication. It seems now unnecessary to state that more belongs to the nature of the Idea than the mere thought of physical objectivity. The object of my quest is to discover, if possible, what this "more" is. But this question must be postponed to a later stage of the inquiry.

It may now be pointed out that alongside of the presence of the Idea in knowing physical reality and forming the meaning thereof another unique power

of knowing the nature of the physical world is to be found in Feeling. There is a sense in which Feeling is dependent on the Idea, and also a sense in which it is independent of the Idea. Feeling has not, on the whole, been made a subject of investigation as the Concept and the Idea have been made. Feeling is generally, even in Psychology, supposed to be either a kind of echo of the validity of the Idea or some neural change in the individual, akin to instinct, in the presence of the various different behaviours of objects. But the School of Volkelt looks with justice, I think, upon Feeling as consisting in very much more than this. I shall point out at a later stage this nature of Feeling. Let it suffice here to state what needs no logical proof—that man is conscious, in the form of Feeling, of a great deal of the meaning of things. It is a fact that there is present in human consciousness a kind of feeling-power to know, partially at least, the truth of things before these truths have become definite concepts and ideas. Of course there are constantly present before the individual objects in the external world which impinge themselves upon the various senses. The individual is aware of the nature of these impressions without having to pass to the conceptual level. Man selects and rejects often without having to pass through any logical processes in order to do so. Of course, I do not deny the fact that he has to pass to the more comprehensive level of the concept in order to know in greater fullness the nature of the answers which the physical universe

offers. But the nature of the answers on the conceptual level has a certain kind of "apartness" of subject and object. The individual is not conscious of this "apartness" in the domain of feeling. I point this out so as to show that this feeling accompanies (or can accompany) the whole of life in all its mental and religious ramifications. It looks as if man is so formed as to feel a kind of oneness with the universe even before the dawn of concept and idea. It looks as if there is present in the depths of consciousness a kind of germ of knowledge which is immediate and non-rational. This is found at a very early stage of mental development and seems to precede such development. It is probable that all civilization, all morality, and all religion have had their sources in such an immediacy and non-rationality. It is doubtless possible to hold that some of the most ultimate answers of the physical universe can be present in individuals who have no inkling of the conceptual justification of these answers. It may be stated that a great deal of the impression which objects make upon individuals is of this nature. This is so with regard to aesthetic and religious impressions. Several of the great religions of the world possess the characteristic of immediate impressions as their peculiar nature. The impressions are direct; they are of an ultra-conceptual nature; they are certitudes to the individual; they spring from the deepest subjectivity of the individual; the effect is produced by certain aspects of the universe upon the human personality.

THE REALITY OF THE IDEA OF GOD

Some deeper, more personal element seems to be present than is to be found on the intellectual level. On the intellectual level we deal with *parts* of reality, and, step by step, combine these parts into totalities, wholes, and unities. It is in this way that we come to understand the world and ourselves. On the other hand, in Feeling a consciousness of the Whole, of the Ultimate, is present in a form of immediacy. The whole nature of man is often stirred by such impressions. The impressions seem often so strange and even terrible. The individual is absolutely unaware that any reasoning has taken place in the process; he is only aware of some actual meaning of Reality impressing itself (or Himself) upon his innermost nature.

This subject will be carried further in the chapter on "The Nature of Mysticism and Religion." What I wish to emphasize at this stage is, that even at a low level of development a power in man can be tapped which is immediate and non-rational, and that this power brings man into direct contact, in the form of Feeling, with a Reality that gives him a clue to, and an experience of, the nature of the physical cosmos. Why this primal and primeval phenomenon if it is not an inheritance grounded in human nature and in the nature of the cosmos as well? Man's nature seems so formed as to possess a feeling of oneness with the physical universe. What can such a feeling be but a cosmic inheritance which shows that it has somehow real validity in the cosmos, because such a feeling is

brought about by objects of the cosmos registering their nature upon the deepest experiences of man? Such a view as this may be designated by many as unscientific, but it has to be borne in mind that there are avenues to truth which are "forerunners" of organized knowledge.

When one turns to the aesthetic meaning of the world such a turn does not smother the feeling-power already spoken of. In an important sense the feeling-power in man is in the closest possible contact with the external world. This feeling-power is capable of directing itself upon objects in the physical world. In so far as it is active, and the initiation of its activity is given by one or other of the senses, it has some object in the external world in front of itself. This object touches elements in man's nature which are brought vividly and powerfully into the conscious life. A change takes place in the personality. The external occasion may be no more than the murmur of a brook, or a floating cloud, or a gorgeous sunset. The impression produced is not conceptual, but something primal, which may be termed intuitive. If by some means the conceptual aspect of things forces itself upon the *attention*, the effect changes its character: it becomes descriptive. Of course there is room and need for the conceptual understanding of the world, but it is bordering on presumption to limit our knowledge of reality to the piecemeal, descriptive, and explanatory conclusions of the intelligent part of our nature. Such conclusions are, of course, of

fundamental importance, but they have to be supplemented by other elements if the deeper claims and demands of human personality are to be taken into account and to be satisfied. Thus the aesthetic view of the world often brings into existence and favours the growth of dormant qualities which may become great, deep, and permanent in human nature. Feelings of oneness with the universe, of joy, trust, hope, and faith are actually brought into existence within experience. It is doubtful whether they could be brought into existence without the presence of a physical universe stamping something of its intuitive, primal significance on man. Whenever such impressions are made a change is produced in human experience. The narrow, dead-level outlook on life in its relation to the cosmos is changed. A consciousness of Plan and Teleology presents itself. I shall try to show at a later stage what all this involves. Here let it suffice to state merely that it happens. Is there any delusion here concerning what is happening? There can be none *externally*, for it is certain aspects of the physical universe which are producing the impression. There can be none *internally*, for it is man's nature—largely passive—that is receiving the impression and taking it for what it is, and judging of its validity and significance by the experience that it is actually creating within man. The qualities which I have mentioned come into conscious existence and produce often extraordinary results. They have even created in a large measure the great religions of the

world. We are here in a realm, not of superstition, but of truth—truth which may not be of a logical nature, but that does not prevent such a truth from being of a metalogical and mystical nature.

This aspect of the aesthetic meaning of the world is not confined to the naïve mind; it has been the inheritance of men such as the Psalmist, Isaiah, Plato, Spinoza, Leibniz, Kant, and Hegel. One becomes conscious of the power of such a view of the cosmos whenever the logical scientific attitude is suppressed for a time. One seems then to sink to a more primordial way of viewing, or rather of experiencing, the world. And who has a right to say that such a way ought by this time to have been abandoned? It may be that in his evolutionary march man has had to throw away into his unconscious self qualities of great value in order to focus his practical qualities on the needs of the moment. It has to be continually borne in mind that the deepest life is not a practical life. The practical life, even at the best, is an artificial one, and can never come into very close contact with the deepest nature of the cosmos. In the practical life, good as it may be, only some of the qualities which have been artificially created at a very late stage in the evolutionary process are of use, and these, in the main, do not require the deepest nature of man for their further development. It is even illogical to deny that man's nature has no greater depth than all this. Is it not from what is below such a practical depth that all that is best in human

nature has come into being? No one can deny that some of the deepest and most lasting experiences of human nature have come into being at a level beyond the practical and the rational. Seeing thus that man's deeper feeling is capable of receiving such impressions from the physical universe, is it not legitimate and even necessary for him to take such impressions for what they are and for what they produce? I do not mean to state that this is the sole warrant for a belief in something at the back of the universe and in the universe; but an element of something mysterious, marvellous, grand, and constant appears to man's deepest feelings to be present in the universe. We are always certain that this is so unless the intellect analyses the impression into some of its constituent parts, and is unwilling to pay any attention to the totality of the impression as it expresses itself in the feeling of oneness with the cosmos.

I pass on now to some of the answers which it is possible to obtain from the side of Life. I am not dealing here—important as the problem is—with the origin of life, more than to state that a good deal of the trend of thought to-day is in the direction of some form of Vitalism, such as is presented by Francé, Driesch, Reinke, and others. The opinions of the purely material biologists and physiologists are arbitrary, to say the least. They cannot be more than hypotheses. And the same may be said of the conclusions of the Vitalists. In any case Life itself has to be placed in a category of its own. Life has certainly

arisen from the universe. That is a sufficient fact for us. Such a fact as life having arisen from the universe reveals to us the presence of a Power which exhibits some kind of Teleology here again. Here we are face to face with facts which are inexplicable, except in the light of some kind of Purpose. Even on very low levels of life we find work done which, if it were done on a human level, we should at once assign to it a meaning. The plant undergoes marvellous metamorphoses. Why not grant it credit for what it is doing in completing its cycle of life? This remarkable power of the plant to adapt itself to what is often a stubborn environment is a fact whose importance is only just beginning to be taken into account.¹ Further, the inward, unseen power of the plant in producing changes of structure and form within itself is no less remarkable. We are led to the conclusion that this power of life can never be reduced to chemical, mechanical factors. And even biochemical factors cannot explain the essentials of the phenomena which reveal themselves in plant-life. At the present stage of botanical and biological science it is far more reasonable for us to conclude that there is a power of reality actually existing in the world which is psychical in its nature. The trend of the sciences of life is to show, not that the higher has come into existence from the lower, or life from certain mechanistic combinations of matter,

¹ Cf. the works of Francé, Becher, Reinke, T. H. Morgan, and others.

but that life, however closely connected it may be with matter, has originated from a principle which pervades all nature and which is non-material, i.e. psychical in its quality.

The above seems to be more than a plausible hypothesis. The puzzling and perplexing problems of life, if explained in their entirety from a physical point of view, leave all the important factors of life out of consideration. The only alternative we have is to grant an existence to a quality all-present in the universe—a quality which is ever at work from the time life made its lowest form of appearance up to man himself and all he is able to accomplish. Materialistic botany and biology will never solve the problem because they cease to give any kind of meaning to what life in all its various ramifications and stages *actually does*.

When we ascend the scale of being we find even greater warrant still for the presence and activity of non-material or psychical factors in life. This book is not meant to deal with this subject in any exhaustive way: its main purpose is to show the necessity of accepting the presence of a psychical cosmos out of the nature of which proceed factors sufficient for bringing about all the myriad manifestations of life. If we take the life of such tiny creatures as ants, bees, and wasps we discover qualities, powers, previsions which become intelligible to us when we conceive of their causes in some *analogia entis*, whilst they become absurdities when viewed as

results of various mechanical and neural combinations and complexities alone. There are certainly mechanical and neural combinations and complexities present, but not an inkling has hitherto been given by materialistic biology as to the *How* and the *Why* of these combinations. Nor has any hint been given as to the progress of such combinations towards a definite goal. The same is true concerning the instinct of the animal and, at a higher stage, of the mind and spirit of man. Whatever view we may take of these it is certain that a view purely materialistic in its nature cannot be taken. And this is so for the very good reason that there is present in them all factors which are non-mechanical in their nature. When such factors are reduced to an entirely mechanical level we obliterate completely the differentiation in the nature of the two kinds of factors present. Can there be any sense in calling a power like instinct material? It is capable of doing work which no combination of dead matter can ever do. And so it is with intelligence; intelligence perceives the world, understands it, interprets it, divides it, re-combines it, passes beyond it.

It is probably true that the failure, on the whole, to view the world as being constituted of a psychical as well as of a physical reality is due to the fact that reality has not been conceded to what does not lend itself to the senses. What is real is generally looked upon by the man of science as what lends itself to the senses. Speaking broadly, so many men of science

have received more of an empirical than of an idealistic training, with the result that they have the tendency to grant reality solely to what is perceivable.¹ Still there is all the time present something more than what is perceivable without the scientist being aware of it. There is present what is conceptual and ideological, and these are what they are. They may be shown to have connections with physical living and non-living factors beneath themselves, but the recognition of this fact does not explain what they are outside their connections, or, in other words, what they are in themselves. The attempt of this book is to show that the truer explanation of all appearances on this earth is to be found by taking into account an existence of a Logos, and that all the qualities and potencies which appear on the whole scale of life are manifestations or incarnations of such a Logos. Much of this manifestation and incarnation is to be viewed in the physical world; much more is to be viewed in the nature of man himself. Much besides what has been mentioned comes as an answer from the physical world, but this is not the best stage of the investigation to deal with it. This material will be dealt with when the nature of man is examined, where it will be shown how he can not only interpret the world but also come into a kind of union with the cosmos which he has himself been able to create

¹ That this is true may be seen by the criticism levelled at Professor Eddington's great book, *The Nature of the Physical World*.

within his own experience, and which is, at the same time, the actual cosmos which exists outside him. But it is of fundamental importance that man should find that the preliminary stages of the journey through the field of the interpretation of the physical world is not a barren, godless field, but that the phenomena within it are primeval phenomena which include *now* what they *always* included, and this is a manifestation of a Reality that is psychical as well as physical in its nature.

CHAPTER III

THE ANSWERS FROM THE NATURE OF MAN

IN THE previous chapter it has been shown that man, in various kinds of ways, obtains answers from the physical world with regard to the meaning of the cosmos and the meaning of his own life. It is the nature of man himself which brings such answers into being. Indeed, it may be truly said that without the presence of objects outside himself no knowledge is possible for a human being. The objects of knowledge are external to us. Even a knowledge of our own body is a knowledge of something external to the self that does know. But man's body is more intimately connected with the self that knows than the external world is. Further, the physical nature of man is active whenever the self thinks. Even below human life something—whatever it may be—is active, whenever a creature adapts itself to a particular situation in its environment. It has been made clear by the biological sciences that a certain refining process has taken place in the physical body. As we ascend the evolutionary scale we find the tendency of rough textures to become more and more refined; for example, a nervous system is developed from coarser material such as the muscle. The same fact

is true in connection with all the senses. And the more this advancement takes place the greater becomes the quality, complexity, and diversity of the brain. All this seems to show a kind of teleology inherent in the universe itself. The object of this advancement is to gather material into a focus so that step by step there comes to be a greater understanding of the world and a greater power to master it. It cannot be said in the light of present-day biology and physiology that there is in this process nothing other than a refinement of the material. The question arises, What refines the material in order that it may become a sensation? This question cannot be answered from the purely mechanical side. Nervous impulse succeeds in bringing forth sensation and all that follows sensation. In this, nervous impulse brings forth what is different from itself, i.e. thought. We have no right, because nervous impulse brings forth thought, to conclude that nervous impulse is the sole cause of thought. What is produced by nervous impulse must be present somehow in the universe, and under certain conditions becomes the medium by means of which thought arises and expresses itself. After understanding what takes place from the physical side in the production of sensation, no inkling is given as to the nature of thought itself. The question of the relation of brain and mind is by no means resolved. As Adrian says: "The whole problem of the connection between the brain and the mind is as puzzling to the scientist as it is to the

philosopher. Perhaps some drastic revision of our systems of knowledge will explain how a pattern of nervous impulses can cause a thought, or show that the two events are really the same thing looked at from a different point of view."¹ The conclusion reached by some of the best physiology of the day is that the problem of the relation of brain and mind is not so simple as it was supposed to be by men like Haeckel and Huxley and by a whole army of their followers. Seeing thus that there is an impasse on the old materialistic lines is it not time to try another road of investigation? It has already been pointed out how an increasing number of biologists are finding it necessary to discard the old mechanical way with regard to life and its behaviour, and are showing the need of a reality other than material as the cause of life. How much more is such an hypothesis necessary at a much higher rung on the evolutionary ladder, especially in connection with man's consciousness! The facts seem to fit into such a hypothesis. It is doubtless true that the progress of the various sciences which have a direct bearing on life and mind depends upon the adoption of such a hypothesis.

When we pass from the physical to the psychical part of man's nature we are dealing with a problem akin to the problem touched on above. The term psychical is certainly ambiguous. The tendency probably on the whole to-day is to take it to imply the

¹ E. D. Adrian, *The Basis of Sensation*, p. 6.

presence in man of qualities which are on the way of becoming mental. This may mean an unpreparedness on the sides of both physical and mental, but it means also a movement on both sides of the two realities to come into coalescence with each other. The reality on one side is physical; on the other side it is mental. Both realities are primeval and original, and constitute the two worlds of matter and mind. It seems at times that, in part at least, something like a mental reality is combined in a ready-made kind of manner with a nervous organism. This nervous organism has reached its culmination in man. In union with this nervous organism we find the other kind of reality already mentioned. The union forms the instinctive and emotional elements of man's nature. In these instinctive and emotional tendencies we find always present a kind of immediacy of action which is not to be found in purely intellectual operations. Man and the universe are here at one with each other. Certain cosmic qualities which seem to co-operate with a neural system are able to produce effects of very wide significance. For instance, by means of instinct and emotion man comes not only into direct contact with objects around him, but also with certain non-rational elements felt by him to be in the universe. He and the universe are at one with each other, and it is no wonder that the universe is loved or feared or worshipped as different circumstances arise which affect man's safety, or his needs, or his destiny. At a later stage we shall be able to return to this subject

in a fuller manner. But at this point it may be asked, Why are there present in man demands and claims of his nature—which do not seem to arise intellectually at all—to pass beyond the world of his immediate surroundings? The stuff that has given rise to such demands and claims must be original, primeval, and so of the very nature of the universe itself. The only satisfactory answer seems to be that this original stuff is of the nature of a microcosm of the macrocosm. A consciousness of the existence of more in the world than the immediate surroundings are capable of disclosing is present in man prior to any form of religion developed from an idea. A totality of view seems to be present in this original form which is absent from the idea while it is busy with its task of analysis, disjunction, comparison, etc. The idea, it is true, after travelling over a very long and difficult path, comes to the same kind of wholeness and totality. And it has to be admitted that the idealistic view of life and the universe becomes in some ways, though not, I think, in all ways, more significant and valuable than the non-rational view present in the instinctive and intuitive claims and demands of human nature.

When we turn to what is termed the unconscious self we come to the presence of the Past in man. In the first place, this presence of the Past seems to imply something cosmic in its nature. Vague feelings, demands, and claims seem to be present and at times active. They do not refer to what is around us, and do not explain in an intellectual way anything to us.

Still they appear to involve some kind of neural and psychical reminiscence of a distant past. It seems as if something of a prior existence and even experience is operative in us at certain moments of our lives. It is true that these may be smothered by the active and the intellectual life, but I think that in many people they are never completely annihilated. At times these organic-intuitive phenomena become powerful driving-forces, and often carry human beings to heights of conviction and achievement which are not attainable by ordinary experience. It is probable that the awakening of these primal forces constitute what we term heroism and genius. In any case they form a great deal of the basis of spiritual experience and produce kinds of certitude which remain for ever unshaken. They may not often fall into unison with conventional morality; but conventional morality is often no more than conformity to the standards of the society of the time. There is, without a doubt, something present in man which is not explained either by the physical or by the intellectual life. Had it not been for this fact, religions and the sense of communion with divinity would never have originated. To locate, to trace, and to define this strange experience in its entirety is difficult and wellnigh impossible. But the *fact* of the presence of such an energy in man cannot be doubted. And, as already pointed out, it produces results which cannot be produced in any other way. This fact which cannot be gainsaid has to be taken into consideration because it has created the religions of the world, and

THE REALITY OF THE IDEA OF GOD

religions, in their turn, have given birth to civilizations and to much else. The fact may also have to be taken into account in the future in the production of more men of heroism and genius. It does not seem very clear that any system of education, however excellent it may be, can accomplish this stupendous task. If the task is to be accomplished at all it can only be by stirring the depths of human nature and by showing its affinity with the essence of the cosmos. In other words, man has to become aware that the cosmos outside him has distilled some essential ingredients of its own being into him. Man is thus obliged to accede to the cosmos the qualities that are the strongest and highest in himself. Where have the qualities come from save from the cosmos? By means of such a consciousness a man feels a very real and a very powerful backing from the cosmos. Obliterate this faith and certitude, and the very same moment you drag the man down from the heights of hitherto unclimbed paths to the level of the ordinary dusty road of human life. Something of the nature of what I have mentioned seems to be present in the lives of the very great men and women of the ages. And it is all the One Reality for them. Many have named it or him by various names, and many have not named it or him at all. Many have conceived this Reality as a Personality and many have not. The real nerve of the whole matter does not seem to lie in the making of clarified concepts and ideas out of this Reality. It does not seem that we have means of

solving the problem in that way. The solution comes by means of an experience of a depth of nature which is cosmic, and, as already stated, reference is perpetually made to the objectivity of this Cosmic Power so that man may feel a warrant and a certitude that the deepest in him has proceeded from what is like itself in the cosmos. Of course, in this deepest experience the idea of *space* has almost entirely vanished. The man is now living in a world of another kind of dimensions altogether. It is impossible to deny that the greatest and most lasting work of the world has been done, and will continue to be done, in such a spirit as this. If we throw such faith and such certitude on one side, or if we barter it for a life of ease, happiness, or any branch of human learning (as the tendency is to-day), we are confining man's endeavours to the shallows of life and calling back his boat from "perilous lands and stormy seas." There is no alternative. Life is too slow and too timid and mixed up with far too much easy complacency to achieve great and perilous tasks without the constant consciousness of a cosmic source and backing which have filtered into human consciousness and made it potentially divine. Here, again, it has to be concluded that we have not only a right but a necessity to feel that the deepest which stirs within human nature is not a merely human thing at all. Thus before the development of the Idea (as we shall see later) has given us the clue to the Reality of what in the language of religion we term God, we discover in the unconscious

THE REALITY OF THE IDEA OF GOD

nature of man feelings of oneness with the essence of the cosmos.

In the second place we find in the nature of the unconscious self, as already hinted, the presence of energies which can be brought to the surface. It seems as if these energies exercise a very important influence on our ideas. It has been pointed out by several Continental writers on Psychology that ideas become clearer, more comprehensive and significant, take on new and unique combinations, and point in new directions when they are saturated with the feelings, demands, and claims of the unconscious self. Some kind of stirring and boiling of the elements beneath the threshold of the intellectual and practical life seems to be necessary in order to bring forth any new truth, discovery, and invention. And, moreover, of the greatest significance is the fact that a consciousness of what lies in the depths of the nature of man has very often enormous effects upon the whole meaning and value of his ordinary life and health. Joy and happiness are increased; strength to meet disappointments, tribulation, and sorrow increases in the degree man has already used the depth of his nature, and has tried to live in accordance with its dictates. The whole meaning, value, and significance of life thus gain, and will continue to gain. When man becomes aware of the cosmic significance of what lies imbedded in the depth of his nature he is in possession of something which becomes his continuous companion. It is not suggested that the man continually turns to the

consolations of a life after death making amends for the failures and disappointments of *this* life here and now; but it is suggested that he is conscious in an over-intellectual way of something like the Eternal being present in all the transactions of his life. This fact is sufficient to place him on the road of the evolution of his soul. He leaves on one side the details of what is to be. Sufficient for him is the fact that there actually *is* something which is not dealing with the pictorial, the imaginative, or fanciful, that is shaping his personality and destiny. Here, once again, it can be asked if this, which does so much good, produces so much truth and beauty, is an illusion? When life is viewed as a whole there can only be one answer to the question, and that answer is in the negative.

The answer to the question whether human life on its religious side is an illusion or not may be obtained in a fuller way when we look at man's mental nature and what it is capable of accomplishing. One of the first things which strikes us in connection with the development of the mental nature is the fact that it develops by means of oppositions, contradictions, and difficulties of various kinds. Things and events which face every human being are not solved with ease or in any ready-made kind of fashion. Everything we face seems to be a problem. Before the problem can be solved investigation must take place on the part of man himself. He has to investigate and often thread his way through more than one

maze before he can understand the meaning of a section of the world which presents itself to him. Man is urged by the very nature of the contradictions of the world to find answers for his difficulties. It is thus he understands the world and understands his own place in it. It is extremely difficult to conceive the possibility of a development of man's mental nature without the constant presentation of problems in front of him. It is in understanding the world that his own life unfolds. The objective world presents its material to him, and presents as well the form under which it is to be understood. But it is the individual himself who has to undertake this task; and when he undertakes the task something happens within him which could not happen in any other kind of way—i.e., he creates a second kind of world within himself. This second kind of world is the result of the material of the physical world and the forms under which such a world is presented coming into a unity in man's own mental nature. So many things of enormous significance and consequence happen when all this takes place. First of all, there is a remove from bare physical existence; the activity of consciousness is awakened and heightened; impressions of a physical world get blended, in some mysterious way, with a power in man which is not physical but mental. The naïve mind finds it difficult and often impossible to ascribe what we term reality to such a second world simply because it does not lend itself to the senses. But it is well to bear in mind that even on the

scientific level it is difficult to distinguish between what Nature herself gives to Mind and what Mind gives to Nature. The main point I wish to emphasize is that the physical universe is only one factor which, under varying forms, presents itself to consciousness in order that man may bring forth an ever greater creation of a second world. This second world has obtained its contribution from the physical world, but try as we will it is absolutely impossible to consider the two worlds as being the same, or to consider man as being dependent in all kinds of ways upon the physical world. He is partially dependent upon the physical world; he is born; he sleeps and wakes; disease overtakes him, and finally death remembers him. But what is all this? It is certainly much, but it is not everything. It is true that physical relations and connections between the external world and ourselves are snapping, but even so there is not the faintest proof that anything else is snapping. In the process of his mental development man has somehow created *memory*, and even this has physical ingredients, but as a quality *in itself* memory is purely spiritual in its nature. It is an acquired inheritance. Original material of Nature has made its contribution to an original power possessed by man to turn both into *Idea*. Memory is the conservation of the *Idea*, and such a conservation as to deepen and to mould the personality. It is of importance to reiterate what has already been touched on—that in the Concept and more so still in the *Idea*, things and existence

THE REALITY OF THE IDEA OF GOD

have been raised to a level other than the material one. Although in the development of the Idea material existence continues to pour into the mind and spirit of man, still it has all to be transformed into mentality and spirituality. And besides this, the inheritance which the personality now possesses has become a Norm and a Standard for the valuation of every scrap of material that enters from the physical world. Norms and Standards are no other than mental or spiritual qualities which weigh, measure, value, and give meaning to all particular material which enters into the mind, whether that material originates by means of sensation and perception, or whether it originates from particular limited concepts.

Reference has been made to the "in itself" of the material which has entered into the mind. Everything that enters into the mind, although it has undergone transformation of its nature in so entering, has not a complete and full "in itself" or independence. Often, and indeed every minute, we receive impressions from the external world or from our own bodies. We form concepts concerning such impressions; but these concepts, before they get merged into an Idea, have perpetual reference to their objects which exist in the external world. If man were not more than this he could not proceed very far in the domain of the Idea. But the story of the unfoldment of the mental nature of man proceeds very far beyond this, although it starts in this. In the process of generalization as it exists as a requisite in the Natural Sciences,

and in the process of valuation as it exists in the Historical and other Mental Sciences, the human mind has discovered that *principles* have become its possession by reflecting upon material which at the start originated in the physical world. I do not wish to claim that at this juncture we have obtained a proof of God, but we have obtained, not merely a proof, but the actual presence of an ideational world in all the branches of Science, History, and Philosophy. This ideational world (which can ever grow) is absolutely necessary before a knowledge of anything becomes possible. And where in the physical world is there to be found a counterpart to what mind has created as a weapon to extract its meaning out of the world? Nowhere. The greatest movements of the sciences have always been brought about, not by observation alone, but by a generalization and abstraction which are qualities of mind, and into which the particular facts must enter in order to obtain their meaning and validity.

The two great Schools of Philosophy, now prevalent in Germany and to a lesser degree elsewhere (the School of Values and the School of Phenomenology), however much they differ from each other, are agreed that ideal creations subsist in a world of their own, a world *in itself*, a world of direct knowledge and of unconditioned values and autonomy. This is not the place to describe in any detail the findings of these two very important Schools of Thought which, during the past two years, are drawing

closer together. Rickert, as leader of the School of Values, bases a great deal of his teaching on Kant, although he has brought forth many original points of view, some of which had been suggested by Windelband. Rickert's brilliant pupils, such as the late Emil Lask, Eugen Herrigel, and others, are at present carrying their master's teaching into still more idealistic grounds. Husserl, as the founder of the School of Phenomenology, carries his teaching back to Aristotle, Duns Scotus, and Leibniz, and further forward to his immediate predecessors, such as Bolzano, Brentano, and Meinong. Although this current of thought is in many respects the opposite of the Kantian current, still the newer investigations of the Kantian Philosophy show clearly that the "an sich" (in itself) is not far removed from Bolzano's and Brentano's "an sich." Bolzano's believed that "Wahrheiten an sich" are not subjective, and hold independently of thought. In other words, we find presented in the teaching of both Schools an "an sich" of Ideology, or an autonomy, independence, subsistence, conservation, and continuity of the Idea, compelling us to conclude that in all this we are living in a mid-region between empiricism or factualism on the one hand, and Ultimate Reality or God on the other.

In closing this chapter it is perhaps well that it should be pointed out that no discoveries in the realm of the physical universe will have any effect whatever on the problem we are discussing. It is

true that idealistic conceptions of a much more complicated kind will have to be used in the attempts which will be made in the future in order to grasp some of the hidden meaning of the universe. In this sense, of course, science will have to become more and more conceptual and idealistic, but it promises nothing more than an interpretation of a physical cosmos. Professor Eddington, I believe, is abundantly right in pointing out something of this nature, and he is also right in showing that the strength to grapple with the mysteries of the universe is a strength of the spirit of man—a strength that has already produced mental models for the interpretation of a physical universe. A misunderstanding of Eddington's point of view is not confined to non-professional men: it is misconstrued even by teachers of Philosophy.¹ Our eyes and ears may be so much engaged upon external things and events and their scientific interpretation that we are apt to forget how much ideology has gone into the making of such interpretation, and that this interpretation, in the last resort, is idealistic in its nature. Man is creating a world within from materials from a world without, as well as from a world within. And the terminus of his endeavour is the mental conclusion of a second world. As just pointed out, these creations of the mind become more

¹ For a confirmation of this compare the Papers of the Aristotelian Society and Mind Association, issued under the title of *Mind, Matter, and Purpose* (Chapter entitled, "Materialism in the Light of Modern Scientific Thought").

and more complex and significant, and form a world of their own—a world which is over-subjective, over-personal, over-physical. Such a world does not exist in space and time. At a later stage it will, I hope, be shown that we have abundant reasons for concluding that it is spaceless, timeless, and eternal. What man is able to obtain in other regions to verify in an ampler degree than in his dealings with the physical world will be shown at a later stage when the problems of life have to be dealt with. But even in the meantime we have abundant warrant for concluding that the achievements, contents, meanings, subsistence, and values of Ideas in their most comprehensive forms of dealing with the physical cosmos can be no other than a revelation of a Logos of God.

CHAPTER IV

THE BREAK FROM PHYSICAL EXISTENCE TO THE IDEA

IT HAS already been hinted that in the passage from the object to the idea a new order of dimension or a new form of reality has been reached by man. This matter has now to be carried further. It is our common experience that we are constantly confronted by objects which we feel certain are outside us, although it is extremely difficult to state in what way they are outside us. This certitude is founded partly on the fact that in our relations to objects the relations change more and more in the direction of intimacy and immediateness. Impressions are made by the object upon one or more of the senses; these impressions gain in intimacy and immediateness the more we attend to them; and, further, a transformation takes place through some mysterious power in ourselves by virtue of which the object becomes a meaning. The process has started from the objective side. The particular object we are examining cannot be ignored; the sense necessary for its examination has to be used with care, and behind the sense that is being used there is present and active a power which is mental in its nature. The object does not merely remain outside us, but is drawn in by mind

to form, as already stated, a meaning. Thus there is an important sense in which the object has become a part of the subject. Indeed, subject and object have now become identical. This identity of subject and object has become a reality in the spirit of man. The physical object has an existence outside us, and we may view that existence at a particular moment of time. Suppose that we have examined it carefully and are then withdrawn from it. The object is still our possession, and may, if it impressed us deeply, remain so all the days of our life. It is thus clear that we have gained something by means of the coalescence of our object with our minds that is independent of physical existence and of time. Although we started our investigation in a relative sense—the object was in front of us at the time—afterwards we have passed by means of the transformation of existence into meaning into some form of absoluteness. The object has filtered its meaning into a concept; and the process can go on without ceasing in connection with all objects we come in contact with and in connection with all the various combinations of concepts into ideas. These various combinations of concepts into ideas lead us to an evolution of the spirit of man, an evolution which is as real as the evolution found in the physical cosmos itself. This evolution of the spirit of man is such that, although it begins and in certain respects continues to be in contact with physical existence, it creates forms and meanings with regard to all objects.

The objects, in order to have any meaning at all, have to undergo a transmutation from "thinghood" into mentality. By means of mental manipulations of various kinds, by means of abstraction, generalization, new and unique combinations not to be found among the objects themselves come into being. The objects obtain myriad forms of meaning. Indeed, the transmutation is no less than a real break in the order of existence. We are obliged to conclude that an actual bifurcation of life has taken place, and that man has passed the barriers of physical existence. It is thus only partly and very partially that physical existence constitutes man's nature. He has to remain in contact with things as long as his life lasts, but he is not compelled to live such a life solely. The other form of life has raised him beyond the natural life, and it is in this that he finds his true home. All this has been brought about by means of the power termed mind, and all this has created and conserved all the values which have come into existence in the history of mankind.

It is the universe which has actually brought this into existence, and, more, the universe must have in it the capability of doing this. It is easier to believe that there was a sufficient cause for all this than to believe that what has been produced is due to a random flowering of chemical and mechanical elements. There is no counterpart in the physical world to what has been produced in the forms of culture, civilization, morality, and religion. Which is easier

to believe, which is more in accordance with the facts—that such gains as have come into being in the teeth of much in the natural process are resultants of blind forces or that they are expressions of a Logos that contains the very qualities which have actually come into being? The answer is not difficult to find when as much attention is paid to the reality of unseen mental and spiritual forces as is paid to the reality of the things which lend themselves to the senses. The difficulty of converting the world to such a spiritual view is due to the failure of so many to believe in anything which is not seen by the eye, or heard by the ear, or touched by the hands. There is a Something, and at this stage of the investigation we cannot say what it is in the universe that is left out of account when we look upon man as a physical being and upon the universe as a bare physical existence. The reality of the physical is not so difficult to grasp as the reality of the mental. It is possibly true that we have not as yet, except here and there, reached a stage in the evolutionary process of mind where we are quite aware of the bifurcation of human life into matter and spirit. The failure of this conviction is a perpetual drag upon the progress of individuals and nations. The centre of gravity of life lies still on the material side. Elementary things, the ordinary life, the pleasures of the moment, the lack of interest in the greatest values of life, keep us in the shallows and valleys of life. We have no right to conclude that great gains can come into the world on the

line of easy smugness, or that lasting evolutionary benefits can enter human society without birth-pangs of the spirit. The evolution of the spirit of man is only in its initial stages, and many are waiting for further developments to take place merely from the world outside. Even the Logos does not drop down from heaven like a stone; it has to be discovered by individuals with efforts of a superhuman kind and with contemplation that knows by long and deep experience how to leave aside the world and how to enter and abide as long as possible in the world of pure thought and of spiritual dynamics. As long as we remain satisfied with the ordinary life and constantly attempt to find food for the spirit in the perpetually shifting circumstances of life we remain close to the boundary of the life of the animal. Although the bifurcation of life is actually present in every human being, there is no possibility of climbing high on the mental and spiritual branch without knowledge and without what is more than knowledge—the immanent force of life. Man remains within the life he has inherited—and such a life is often extremely narrow and shallow—unless he possesses the conviction that the immanent energy present within him is capable of carrying him beyond himself. A conversion to such a belief has constituted all the greatness and goodness that have already entered the world. We find, when we know the inner history of great and noble personalities, that it is by being thoroughly dissatisfied with life as it is given

by nature and circumstance they were able to pass beyond themselves to a status which was a great remove from their ordinary status of life. In order to pass beyond themselves the intellectual and the conative elements of human nature had to be set in motion. The intellectual element may have to cling very often closely to physical existence, but by means of the possession of what may be termed "significant moments" man perceives a world outside or above space and time—a world of values which is objective to him. Such a world is objective to him because he himself is able to conceive a world which he does not actually possess except in the form of an Idea. It is much to conceive such a world as an Idea. Without a conception like this no real break with physical existence and the ordinary life becomes possible. When this conception appears vividly in significant moments man concludes and convinces himself that he can climb nearer to that world. It may be true, and often is so, that a man needs intense contemplation to make a start. Such contemplation arouses the dynamical forces of his life. The dissatisfaction deepens until the ordinary situation becomes unbearable, and he ventures towards the goal of what the ideal presents before him. This is the essence of all achievement; it is the sole way of bringing hidden possibilities into a focus and into activity. This, too, is the deepest essence of all the great religions. It is true that we give the name of religion to much else which is of infinitely less

importance and significance than this. Thus religion is really a call for man to pass beyond the physical world and beyond his ordinary self to something which can become a genuinely essential piece of his personality. What constitutes the nature of this goal is not, as we have seen, anything in the physical world, nor is its content found in the ordinary life of man. Where, then, is such a goal? And what is it? It is not in space, it is not in the natural world, and there is not enough of it in the ordinary life for man to pass beyond himself. The goal cannot be an illusion if for no other reason than that it has enabled man to climb to heights of knowledge and life which he would never otherwise have dreamed of attempting. It is clear that the attainment is much further removed from the natural world than the ordinary life is. It is also clear that the ideal content has nothing resembling it in physical existence. And we may likewise state that it is achievements of this nature which have brought into existence all the real gains of humanity. What are we to make of such an ideal content or *ought*? If we reject it we shall remain half animals—more decent, perhaps, than some of the animals. If we give it a secondary and not a primary place in life we blur it and weaken it, and if this process is continued long enough the ideal content withers away. If we look upon it as being no more than a subjective possession which is reduced down to its lowest common denominator we weaken the force of it, because in this way we

THE REALITY OF THE IDEA OF GOD

only give a fraction of our deeper nature to its sway over us. On the other hand, if, as we have even philosophically every right to do, we look upon it as a second form or dimension of Reality we gain enormously in confidence and certitude. In this manner doubts are removed as to its reality, and the personality enters wholly into the adventure.

We need not then look for any proof of the reality of the ideal content in any world of atoms, or in the physical factors which have during the long ages entered into the production of man. "The Word (the Logos) is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it." Religion in its very deepest aspects is not a speculation or a theory of the universe; it is an experimental thing, possessing the elements which constitute the way in which man may pass beyond himself.

Of course the old idea of finding anything whatever in the physical universe which could yield a sufficient proof of the Logos or of God Himself is invalid. There is no need of proving such a statement to those who are acquainted with the real nature of science. But the presence of ideal contents and spiritual values, as will be shown at a later stage, is a certitude, and a little more emphasis on the difference in the nature of physical reality and of ideal spiritual content will enable anyone to witness and to affirm the reality of a real world of mind and spirit in the very nature of man. And finally a spiritual existence or subsistence will be granted to the very idealistic spiritual qualities

60

which call man towards themselves and which, under certain conditions, compel him to move in the direction of this goal.

The question often arises whether such qualities as appear in the life of man when in pursuit of his ideals, and whether the ideals themselves, are purely subjective, or whether some kind of cosmic warrant can be found for both. It is certainly true that the qualities which operate upon the will of man to press upward above himself as well as the very nature of the ideal are subjective. But they are not merely subjective. It has already been shown that man is related to the universe in a physical sense, and also has constant relations to the forms under which knowledge becomes possible. Without the world man could not enter upon the initial stages of the development of his spiritual being. He is rooted on one side of his being in the natural universe, but he has another side of his being which is so unlike the physical in its true nature that it knows physical existence, uses it for purposes other than physical, brings the impressions of the physical into a world of dimension absolutely other than the physical dimension. How the physical impressions are turned into unseen realities is and perhaps for ever will remain a mystery, but that they do so is a fact. It is possible and perhaps probable that physical objects contain in themselves more than the idealists are willing to ascribe to them. We may know often comparatively well the meaning of a man's mind

before he speaks to us, from the very form of his countenance. We know whether he is angry or happy, sad or serene, before he has uttered a word. Mountains and valleys all appear different to us, and they may carry something of their own meaning in their very appearances to us. But even this depends on the quickness of an eye to discern their fuller meaning, and in order to obtain a still greater meaning a quickness of mind is required. The object does say, without speaking, something to us. We carry that something further by allowing the mind to work upon that as a basis. In all this the objective becomes, in the last resort, subjective; but it is a subjectivity which has ingredients of objectivity within it. On the other hand, the nature of ideals (and ideas) is subjective, but not purely subjective. In the essential and initial stages the material comes from the external world, for otherwise we should be building in the air, and so would not possess any standard to decide whether we are building truth or falsehood, good or evil, beauty or ugliness. Even Kant, in spite of all his subjectivity, and, far more so, Hegel, were aware of this. Thus the three stages of the development of the life of the spirit, i.e. concepts, ideas, and ideals have all relations with physical reality, but the spiritual nature of man has perpetually to pass the material thus gained into a reality which is unseen, but which is meaning. And, indeed, before such a reality can reach its final station, it cannot stop at the stage of meaning; it has to pass

to the final stage of its *realization* in the life of man, by means of another quality which has already been mentioned in another direction, in order that we shall actually become what we know we ought to be.

But this aspect of realization of what we ought to be has to be postponed to a later stage in the inquiry. Here we are dealing with the objectivity of the contents of the larger mental comprehensiveness which man possesses or can possess. Taking one of these stages for the moment into account—an ideal—we find that it, too, is subjective in the sense that if man is to *know* it and *act* upon it, he has to know it in himself—in his own mind—and strive after it by means of setting his mind in action. Besides the fact already mentioned that the content of the ideal has one of its roots in physical existence, a root which had to turn into a conceptual and ideational form if it is to mean anything at all, there is the fact that the ideal is not a private, subjective possession of the individual. In the first place, it applies to all, is true to all, and may be good for all. Of course, this is not an objectivity in space, but still ingredients which have an objectivity in space have made their contribution towards the creation of a reality which is now non-material and non-existential in its nature. The truth of the idea and the ideal is independent of space and time. Everywhere and at any time the idea or ideal is true if it is actually true. When this level of development is reached we have passed from space and time to the spaceless and the eternal. There

THE REALITY OF THE IDEA OF GOD

is nothing gained and nearly everything lost by attempting to locate an idea in a particular place or to reduce it to low physical and psychical beginnings. There is also nothing gained by attempting to mark the time of its birth. It has had no birth in time. Some of the ingredients constituting it are ageless, just like the cosmos itself. This is so in regard to the transmuted physical elements. Some others are the same—these are the reality and potentiality of the mind and spirit of man. I do not think that the above is meaningless. As far as I can gather something like this is the final conclusion of Theory of Knowledge and Metaphysics from the time of Plato down to our own day. What does such a result as this then denote? It denotes that man's life is not entrapped entirely in space and time. And it means, further, that contributions from material in space and time have gone into the formation of a material in the personality of man which is cosmic spirituality. The whole material must exist and subsist in the cosmos itself, and thus when we are continually developing our inner nature we are realizing in our personality qualities which have always existed and always will exist. The universe *is* what we are, what we ought to be, and what we may become. If we cannot look at it and trust it in this kind of way it is practically impossible to make any meaning out of it; it is impossible to make distinctions between higher and lower, impossible to differentiate between matter and mind, and, finally, impossible to grant anything more

than a shadowy reality to all that has brought forth the qualities which have created culture, civilization, morality, and religion. In fact, we are obliged to take into consideration all that has been already realized in the history of man with regard to his relation to the universe and to the meaning of his life, for everything that has taken place has taken place within the universe, and consequently exists or subsists.

When we turn to man's contemplation of the universe and of himself, an element is discovered in his nature which is other than the rational one. There exists—and it operates often and with great force—a non-rational element in human nature. By this is not meant instinct or emotion or any other element which is of a psycho-physical nature. The rational element has sprung from this non-rational. Just as we find in the natural world and even in the life of man the presence and the need of a struggle for existence, so we find in human nature, when very deep possibilities are awakened, claims and demands which are not purely rational, but which constitute glimmerings of what is *beyond* everything already made clear or revealed to us. This is not a “beyond” without but within although it has relevance to what is without, and, also, as has been already shown, has relations with what actually exists in the universe. Man, by means of his reflective nature, is capable of understanding what has already been achieved in the history of the race; he realizes how far removed all this is from bare physical actuality or from the lower

forms of his life. There seems to be present in him some dream state that lies beyond all this—some feeling-conviction and certitude of the further completion of what has already been gained. And this certitude is a conviction of an ever greater completion of a circle of life which is infinite in its circumference. This non-rational element seems to form the jumping-off ground of every great endeavour—individual and collective—which has ever taken place in the world. Without the presence in human nature of such an element it is very doubtful whether the gains which have already entered into the life of humanity would have entered at all. This element does not seem to be present in the animal world except in so far as to meet immediate surroundings so as to satisfy the desires of hunger and sex. This element is also absent in the intellectual life by itself. The intellectual life in its beginnings has to be pushed forward by the non-rational energy of life, and this non-rational element never comes to a terminus which is more than momentary in the intellectual life. At every conclusion, as soon as the meaning of such a conclusion is made clear, the intellectual powers are urged on by this non-rational energy to press forward to complete more and more the infinite circle. This experience is universal. The question should be asked, Why is this non-rational element present? Certainly it has a meaning, and on its operation depends the explanation of the world and the interpretation of the life of man. And, further, it is pointing towards the future as well

as towards ever more complete relations between man and the cosmos. It looks as if man is meant for something more than he is—that the whole significance of his life consists in the establishment of ever more complex and ever more constant relations with the universe and in bringing these relations into consciousness so as to form there a developing cosmic reality. If this is true, we cannot possibly but view our lives as they now are as other than a torso. Suppose for a moment that satisfaction is possessed with regard to the situation which our lives have already attained. The result will inevitably be stagnation in so far as no further progress can be made. We give up the unsolved problems of the universe because we believe that we have reached the only finality that can be reached. Such an experience will bring the progress of investigation concerning the nature of the world and the nature of man to emptiness. Thus, when the forward urge of the non-rational element in human nature is extinguished human beings unwind the chain of progress and have no further gains to look to or further light in their lamps to enable them to walk over the perilous paths of the future. The picture on the other side is a very different one. When the life of man is looked upon as a kind of venture in the direction of the urge of the non-rational element of human nature—an element which has claims and demands not only for more life but also for something more than life—in the sense in which life is generally taken—then a persistency of the deeper

elements of mind takes place, and the being consolidates the Standards and Norms of his nature until experience becomes more and more autonomous the more it transmutes and passes beyond the physical world and the physical self.

The above has attempted to show that, although we have constant relations with an objective existence, still this objective existence has to enter into the non-rational and rational parts of man's nature, and there be somehow transmuted (how we do not know) into content and experience which become more and more autonomous and forward-looking. And it is in the constantly ever fuller unfoldment of such meaning and experience that we discover a break from physical existence to the Idea. We grant the Idea a reality of its own, however many the physical factors are which have gone into its making.

The question must again be asked at the close of the present chapter, What can this process *mean* and *be* save the further breaking forth in the consciousness of man of a reality other than the bare things of physical existence? If it is not this, it is impossible to make any meaning of the differences between physical on the one hand, and mental and spiritual on the other. What is seen and what is unseen (in the form of meaning) have thus in the last resort no value whatever. Further, if all the objects of the world which present themselves to mind were to remain as they are there could have been no world of civilization, culture, morality, and religion. I

suppose hardly any intelligent being in the world would be ready to deny some influence of mind, individually and collectively, upon bare physical things. If so, the mind must possess some power of its own to receive its impressions from the physical world and to transform them into meaning, value, and significance. The moment the mind loses hold of the meaning, value, and significance of what is happening within itself, however many its relations with the physical world may be, that moment the power of the mind begins to fade. The central activity of the attention is turned towards the physical world, and often the inward impression is tacked on some object in the physical world, with the consequence that the inward meaning comes to include little more than a shadowy kind of pseudo-reality which is adumbrated from some object in the external world. But the moment its own due is given to the content of experience in all its significance that moment a second world of unseen reality becomes the possession of man. This must be so because this world of experience is not made up in its entirety from impressions of objects from the outside. In fact, the objects from the outside, by means of impressions, have to undergo, as has already been stated, a mysterious power of transmutation, and this transmutation consists of a second world of meaning and of all that follows in the trail of meaning. We are thus obliged to grant it a reality other than the reality of physical existence. We have to take it as it is and according

to what it means. And it is and it means something absolutely different from physical existence although physical existence has made contributions to it. Even the contributions themselves had to take another form of dimension—a mental and spiritual form—before man could be aware of them and use them. Thus the presence of a mental and spiritual world is not a hypothesis but a fact. It is, it must be submitted, a hypothesis if we look at the *source* of this presence of a mental and spiritual world. But we are sure of the presence of the reality as a Logos enabling us to receive impressions from the external world by bringing these impressions to a realm which is beyond them. This is the realm of meaning and what follows out of meaning. The conclusion that must be arrived at is, then, the actual fact or inward conviction of an unseen reality operative in man, enabling him to read more and more in an inward, unseen kind of way the meaning of the world and of his own life, and to conclude that the Source of all this must be somewhere else in the universe than in himself alone. It is not suggested that the emphasis should be on the Source alone any more than it is necessary for one to believe that he should be transported into the sun in order to know the nature of the elements of the sun. We know quite well whether it is day or night although we may not look up to the sky. The mental and spiritual world is forming within us; we become more and more certain of it the more we use it, and the certitude deepens on all sides of our nature in

BREAK FROM PHYSICAL EXISTENCE

the degree we press forward to the realization of more and more of it in the ever-increasing depth of experience. And the experience has, when for the moment it has dropped physical existence, increasing convictions that what is at the core of the cosmos is of the same nature, but infinitely greater in all ways, as that which is found imperfectly within itself.

CHAPTER V

EXISTENCE AND VALUE

MAN HAS various kinds of needs, claims, and demands within his nature. Some of these are physical, some mental, and some moral and spiritual. However much his nature may be brought into ever more comprehensive wholes and unities on the level of the mental and the remaining levels which follow the mental, still there are present physical and instinctive needs which require their satisfaction, and these are in a very large measure independent of the other sides of his nature. Some of these needs have never entered into his full conscious life; they seem to belong to a physical cosmic inheritance. They exercise their sway over him and may become the most powerful forces of his nature. In themselves these needs are not different from needs which we find in the animal world. When their domination is not controlled by other forces of man's nature one might correctly state that they yield no assistance to the unfoldment of those other forces which are present (though not active) there. But somehow or other (and here, for the moment, it is irrelevant to ask in detail how), other needs unfold and often bring the physical needs under control. It is a fact that the physical needs come under control of the higher needs and demands of human

nature. The physical needs thus obtain their meaning, not merely in the satisfaction which they are able to produce but in the light which the other parts of man's nature cast upon them. These physical needs consequently obtain their meaning in the light of conceptual and ideational aspects of man's nature. Had it not been for such a fact as this there would have been no form of human existence possible but the bare one of satisfying each physical need as it arises without regard to the needs of others. The result of such a mode of life could not have given being to all the social, moral, and religious progress of mankind. As such a mode of life has not had its own freedom, but has in some measure been guided and governed by the intellectual and other factors of life, we find that discriminations and distinctions have entered into the meaning which everything appertaining to human life must have. Existence has thus been raised into meaning, and meaning in its various forms has brought forth values. As the Germans say, "Sein" has become "Sinn," and "Sinn" has created criteria in the form of Norms and Standards which prescribe how man should act and react upon the things that are presented to him. Thus the world of meaning is at the same time a world of values. It has already been stated that had it not been for this fact no advancement of man or of society would at all have been possible. Man and society, whether they realize the fact or not, have had to enter into an unseen world of meaning and value in order that the seen world might be interpreted and used as

it should be. Had it not been for the possibility of the activity of the human consciousness to accomplish this the level of the animal could not have been passed by man. As it has been passed by him, even perhaps at the very moment when man first appeared on the earth, it is evident that man has entered a second kind of world. And the history of culture and civilization shows that such a second world is of no ready-made kind; it is certainly a new station for the flight of mind and soul—a station at which man starts on an infinite “quest” by means of some kind of “fruition” already present within his nature. But each significant moment of fruition has to be followed by a further quest, and each quest brings in its turn another fruition. The line of advance is not a straight one, but often twists and turns around precipices and mountains: the track is sometimes downward, but when viewed as a whole it is oftener upward. Of course “downward” and “upward” here mean what the nature of the less comprehensive ideas on the one hand mean, and what the more comprehensive mean on the other. We may thus look upon meanings and values as falling into a kind of scale. Certainly such a language is pictorial, but one is obliged to use it and give it a non-spatial character. Scale means the varying comprehensiveness and significance of the ideas. We ask, How much of the human personality do the ideas include? Do they leave anything out of consideration? Are the essentials in the development of man and society obtaining first or second place? How

much which is beneath the surface of the dead-level life is in activity? What are the goals at which man is to aim? These and numerous other questions spring up when we consider what human life now is, what it ought to be, and what it may become.

What is all this which constitutes the meaning and value of the life of man but a breaking forth of a new kind of reality—a reality absolutely other than that found in physical existence? It is inconceivable for us to think of it as a meaningless blossoming of a physical product. All are agreed that existence has turned into meaning, and that meaning is endless in its realization. All are agreed, too, that it is on some such road as this that the advancement of the individual and of society in its various forms can take place. I have already remarked in the previous chapter that the failure to grasp the reality and infinite importance of this second world of meaning and value is due to the fact that the centre of gravity of life has a tendency to shift in the direction whence body, instinct, impulse, etc., have originated, i.e. the physical world. Thus half the energy of the personality moves in the direction of the physical, and only the other half is available for use in connection with what belongs to the unseen contents of human nature. The result is that the individual wavers between physical external reality on the one hand and his own yearnings, aspirations, ideals, and values on the other. Doubtless this is a failure to move from the reality of the physical world to the other kind of reality

which the personality, in a non-sensuous sense, includes. Thus a decision becomes absolutely necessary with regard to the different natures of physical and non-sensuous realities. If the decision does not take place the result will be that life, in its perpetual bent towards the physical, comes to lose more and more of the immediacy of the qualities of mind and spirit and grants them no kind of being in themselves, but only a quasi-being consisting in their relations with the physical. The loss of all this is enormous for the individual and for human society. Indeed, it is no exaggeration to state that a cultivated individual and a progressive human society could never have come into existence if no other decision and attitude had taken place. Whenever and wherever advancement has taken place in regard to both it has always taken place by decisions and attitudes which grasp the *Idea in itself* and the possibility of its further unfoldment. By reducing the Idea down to the lower forms of its origin—necessary as such a work may often be—we are bartering its wholeness, totality, and its intrinsic value for the fragments which are partial elements that have gone into the making of it. Proceeding in this manner one may cast light on the material relations of the Idea but one loses what the Idea means in its totality and entirety.

Does not all this show that the progress of the world of human society as well as the unfoldment of the personality of the individual are retarded by such a reductive process? If such a process continues

long enough and becomes powerful enough it can unwind the chain of all the values that have entered into human society, and consequently bring everything down to the level of its physical relations—to the level where no values will any longer exist. This seems to be the inevitable result of a failure in decision to view the great values of life as realities which operate in a domain beyond that of the physical world. When an actual existence or subsistence is granted to these possible possessions of the spirit of man then man becomes certain that in the midst of this physical existence surrounding us we are too surrounded by a Logos, i.e. by some cosmic reason and expression which is born in the soul of man, and which somehow and somewhere exists or subsists in the universe. Perhaps it is well to emphasize in this connection what has been touched on before, that no help whatever may be obtained by attempting to place these values in the unfilled gaps of the results of the natural sciences. The standard which guides us here is no physical thing or element but the meaning, value, and significance of Ideas and Ideals in themselves, and the recognition that these constitute a world of spiritual reality. In so far as we possess such Ideas and Ideals, or, rather, in so far as they possess us, just so far does this world of spirituality become real. It is not a world in any heaven of space, and neither does it seem to be related in many respects with the physical world, nor, further still, is it composed of any mere theory or speculation. It is an immanent

world which requires no space and which possesses a wholeness beyond the changes of time. The objectivity of such a world is not the objectivity of physical existence, but an objectivity born and cultivated within mind and experience—an objectivity which has created situations for man beyond anything he has ever reached. And stranger still, the situations continue to unfold in their extent, comprehensiveness, and value until they cease to have limitations forced upon them by physical existence, because they exist or subsist in a domain beyond that of natural causation and natural laws: they belong to the domain of significance and value.¹

Man's physical relations to the physical world are certainly very strong, and, as has already been shown, have to be guided by the Idea of what is beyond them—an Idea which is at the same time in himself and beyond himself; *in* himself as the resultant of reflective thought on its outward and inward sides, and *beyond* himself as an Idea that reflective thought has only understood but has not completely realized. We thus see that the world of mind and spirit is partly theoretical and partly axiological. It is, in a word, a world of knowing and being. It is theoretical in so far as some kind of methodology is absolutely

¹ After the above was written Eddington's *Swarthmore Lecture on Science and the Unseen World* came to hand, and the emphasis with which he points out the difference between the two domains of natural laws on the one hand and significance and value on the other is very refreshing.

requisite in order to understand our inward world, to bring it into some kind of order and scale, to mark out its relations with physical existence, and, more so still, to mark its relations to the autonomous content of consciousness itself, and to seek for a never-ending development of such a content. It is of fundamental importance that, even on the theoretical side, experience should come to no terminus or finality of knowledge or of life. It is by proceeding further and further on the mental and spiritual lines already laid down that the most lasting certitude is to be obtained rather than on lines which have originated or have been invented by us and based on nothing other than on some kind of analogy from physical existence, or on some kind of new phenomena which do not as yet obey the physical laws which have hitherto seemed to operate in a universal manner. "The truth is very nigh unto thee": this is the conviction of most of the writers of the Bible, and it holds as an all-important message in religion to-day. Just as we feel wonder and awe and reverence in the presence of some marvel and beauty in Nature, so should the World of the various Values of life, on the sides of Truth, Goodness, Beauty, and Holiness, and all the additional glorious contents which such a World contains, present us with unseen objects which bring forth even greater wonder and awe and reverence from the very cosmic deeps of our nature. We must possess some theory about all this. But any and every theory about it is less than the experience

of the spiritual reality itself welling up in our hearts. It is then evident that the theoretical side has to pass to the axiological or practical side. Otherwise stated, we have to pass beyond a rational knowledge of such a spiritual world to a personal relation with it. We come to see that it is a spiritual world *meant* for us and that we can possess it. Often strong decisions have to be taken in order to enter into such a world, because we can never become aware of what is termed its reality nor have an inkling of its eternal value until we have planted our feet on the confines of its territory. All this is not done without discovering the insufficiency of the physical world and the insufficiency of ordinary everyday existence. Thus in forcing our entrance to such a world we pass more and more from the seen to the unseen and grant that its presence or existence or subsistence (call it whatever you like) cannot be in any doubt whatever. Our doubts arise because we attempt to discover it on the other side of a channel through a thick mist. Consequently, by looking for it in this manner, so close to physical existence and to the ordinary modes of daily life, we fail lamentably to make the discovery, and therefore the possession of it is out of the question. But a terrific plunge into the realm of the great spiritual values lands the man into a world of a dimension other than that of physical existence. The trouble is that man, on account of the fact that a great deal of his being consists of the physical, is too timid to give himself up *entirely* to the spiritual

values which hover around the horizon of his life. Indeed, the physical part of his nature and the ordinary comforts of the natural life tell him distinctly that he is attempting to catch his own shadow. The result is that we are not competent to state what is the real nature of the unseen world of values because we have never sojourned in it, but have only witnessed its confines and contour from afar. An infinite gap may thus actually exist in the human spirit between what we are on the one hand and what we ought to be and can be on the other. But once one has entered, everything is eternally altered. New and hidden powers spring into activity which were almost dormant before. A certitude of the reality of the unseen becomes now a perpetual experience of man. How can it be otherwise because all this is present in his spiritual consciousness? He cannot deny the presence of what he possesses and what has transformed the whole of his life. By the way, there is something else present of a marvellous significance. I have dealt with a plunge on the part of the man into the deep channel which exists between physical and spiritual reality. When once that plunge is taken, not only does the objectivity of the spiritual world of values become real by means of his subjective spiritual nature, but the spiritual objectivity itself pours its content upon him even when he is entirely passive. But this aspect will be dealt with in dealing with Mysticism and Religion.

The question arises, What can these things be? That they occur cannot be doubted. The experiences

are not confined to one age or one nation. They have been, are, and will be, universal. As already hinted, these are the experiences which have made the world what it is. These experiences, further, have given a new spiritual orientation for man. To the significant spiritual moments in which they began he has often dated the real birth and evolution of his soul.

If a natural scientist happens to read the above he may state that there is nothing in science to warrant all this. If some philosopher, who bases a good deal of his philosophy on the results of some of the physical sciences, may open one of these pages he will probably state that this is not philosophy proper. The answer to both is that natural science and empirical philosophy do not enter into this domain in the entirety of their conclusions. Enough stress has already been laid upon the fact that the natural sciences have to deal with a world of quite another nature to the world of Spiritual Values. And with regard to empirical philosophy, it deals with man's mind in its relation to its environment and in the way various mental factors combine to form wholes and totalities, abstractions and generalizations. All this can take place without any radical change taking place in the man's personal relation to a spiritual cosmos, simply because the validity of such a spiritual cosmos is experienced only by those who pass beyond "knowing about" to "be what they know about." And all the time what man "knows about" grows, and he himself who "becomes what he knows about" grows. There

is no end to this constant reciprocal relation of "knowing" and "being." The only sufficient answer which can be given to what thus can happen in connection with man's constant realization of spiritual reality is that this reality is actually present in man's deepest experience, and compels him to look upon it as the gradual dawning or revelation of a world beyond the physical and mental. Man now accepts the spiritual values for what they are in themselves in the forms of their meaning and significance. He refuses to be satisfied with their reduction to natural or social origins. Doubtless they have, as we have already seen, relations in that direction, but the spiritual values are not mere relations. However many and varied the relations may be they had all to be brought to significant and intensive points of unity by the spirit of man himself. The relations can then be no more than auxiliary elements, and even as auxiliary elements, many of them originating from the external world, they had every one of them to be melted and transmuted in man's consciousness, and thus had to undergo a mysterious and miraculous metamorphosis—a metamorphosis from sensation to meaning, and from meaning to value, and from value as theory to value as realization. What can these things be? They can be only what they are, and it is unscientific and unphilosophical not to take them for what they are. It is true that many of the highest values of life have had their partial origin in the objects of the external world, but they have had no more than this partial

origin in external objects. Even on the level of sensation an inward effect of consciousness is present in however rudimentary a way, and when the level of perception is reached the impression has in a large measure to become subsidiary to meaning. The external object cannot always be present, and the whole development of *meaning* consists in the fact that it is not present although it was necessary for it to be present in the initial stage. As the external object under consideration cannot be present at all times to the senses, and as it may be absolutely necessary for it to be taken into account, it is of fundamental importance that it should be present in some way other than the way of the senses. And it is present in the way of meaning, value, and significance. What can such a step, taken by the inner nature of man, mean but that every object has to pass from the world of existence to the second world created by man in order to understand the physical world and to pass through it more and more triumphantly? It is true that the inner nature must constantly turn to external objects, but the more such an inner nature has gathered from the world of meaning the more will be seen in the external objects which present themselves to the senses and to the mind. The developing mind stamps natural objects in this way with more and more meaning and with everything which follows in the train of meaning. And besides all this, the inner nature holds a meaning of objects not in their isolation as was necessary on the level of the senses—the isolation

and separateness have to give way to something which is common and general. This element which is common and general has a permanency for the individual and is held fast when no external objects at all are present; and even when they are present they have all to take a subsidiary place as no more than factors in the gradual mental and spiritual fulfilment which the inner nature of man is creating for itself. Still further, the continually developing fulfilment of the inner nature does not come to a terminus in connection with the meaning of external objects. In themselves, or in their relations, it sees more and more in the objects in so far as the objects themselves are concerned, and in so far as their meaning is concerned. And there is no terminus here throughout the life of the being who observes and reflects. But even beyond all this there is present in the mind the need of a fulfilment of another kind. This kind of fulfilment creates *ideal objects*. It is customary to find this kind of work in the creations of certain branches of Mathematics, but it is not generally acknowledged that what is true in the case of Mathematics is also true in all the departments of knowledge and life. Ideal objects are created and must be created before it is possible at all to pass beyond the empirical situation in any branch of knowledge whether that branch belongs to the tree of Nature or to the tree of Life. Perfect circles and perfect triangles, axioms and postulates, and many other conceptions are necessary in Mathematics in order to select and to

prove empirical problems. How such conceptions have ever arisen has never been answered, but they are actually and actively present in the minds of all great mathematicians. Of one thing we are certain, these mental constructions are not to be found amongst the empirical objects of the existing world. It is similar in every other realm. In Psychology there is no possibility of a reduction of mind to body; in Logic there are laws, forms, and deductions which have no counterpart in the physical world or even in the elementary stages of thought; in the Theory of Knowledge, in Ethics and in Metaphysics there are stages of thought, in the form of principles, totalities, wholes, and generalizations which cover the meaning of vast expanses of Nature and Life. And within the domain of Religion matters are not entirely different. On its theoretical side we find Religion only carrying further what was involved in a more limited manner in the provinces of knowledge mentioned above.

Everywhere we see the tendency of the "seen" passing into the "unseen," and of the "unseen," in its turn, needing ever more complete fulfilment in the direction of comprehensiveness of values, so that it may be safely stated that the inner life of man, when it has come to a cosmic awakening, cannot rest satisfied at any terminus, although each terminus has brought into experience more value and significance than was included in any previous terminus. There does not seem to be any kind of gap in the

passage of mind from sensation to the highest idealistic conceptions and the most spiritual cosmic experiences.

The whole result of this chapter, just as was the case with the results of the previous chapters, seems to force us to the conclusion of the presence of two kinds of worlds—the world of Nature and the world of Spirit. Such results are not speculations on the nature of matter and spirit, but are actual realities, and of the two the world of spirit is more immediate than the world of external objects. The nature of the physical world is not known to us except in the form of the mediacy of mind, whilst the nature of the world of spirit forms a part of ourselves. Such a world as that of spirit can never be reduced back to the world of physical objects; its only meaning can be found by taking it to be what it means in itself, and in its ever more comprehensive forms—forms which more and more approximately grasp and experience values which get further and further removed from physical existence. There are no signs that such gains by the personality of man come to any kind of final terminus. Indeed, the more comprehensive and creative in its content experience becomes the more it increases the certitude that we are surrounded by, and obtain a fulfilment of, our nature through Values—intellectual, ethical, aesthetic, and religious—which must belong to a world whose essence is what these values state it to be. It is true that death will take place in the case of us all. Enough,

I hope, has already been said in previous chapters to show that what we term death—a mere physical happening—cannot touch this realm of Eternal Values. If physical existence is subsidiary in all kinds of ways to the mentality and spirituality of personality, how can death touch all this? Doubts of this kind only come to us when we leave the realm of Eternal Values and step down to the realm of physical existence and give this a priority and superiority which it does not possess. It is probably true that man as yet is in a mid-realm between existence and spiritual experience. Many interests naturally chain him to the physical world, and generally far more attention and interest are given to the physical side than to the spiritual side of his own being. If as much attention and interest were paid to the mental and spiritual content of Values in connection with what these actually and factually are, and in connection with the ever greater completion of which these are capable, then there would be as much certitude with regard to the reality and eternity of these Values as there is now with regard to the existence of the physical world. It is human weakness alone that is responsible for the hesitation of granting to Values their infinity and their eternity. Whatever is beyond these Values in the form of a Personal Deity we cannot at this stage of the inquiry discuss. The answer to this problem comes at a stage in man's experience which is beyond the present. But even at this stage of the investigation we are obliged, I believe, to come to the conclusion that

though the presence of a Personal God be not clear, yet a Divine Logos or reason or manifestation of a Reality at least as infinite and eternal as the Values themselves is undeniably present. There is only a slight tinge of a necessary inference present in all this, and this is in connection with the Source of the Values beyond the Logos. This inference is legitimate and necessary, for if, as I have tried to show, the Values cannot be reduced to any Source below or less than themselves there is no alternative but to ascribe to them a Source above and beyond themselves. Everything is in favour of doing this, and the gains to man himself are enormous. He is absolutely sure, or can be sure, that he is not chasing phantoms when he fixes his Values on the Logos, but that he is pressing on more and more towards the heart of Reality. Certainly he has to descend into the ordinary world as long as he lives to gather fragments which have to be transmuted into mental and spiritual material for the further development of his Values in all the directions which are possible. But man thus descends in order to ascend again with his material—a material of the “seen” which has to be changed into the “unseen.” What does all this mean? Man is made for all this; and many men have attained all this, and they alone are the men who have changed the world as far as it has been changed in the direction of truth, goodness, beauty, holiness, and all the other virtues which have already appeared amongst society and the individual; and the world of human beings

would have been changed infinitely more if it were prepared and ready to change. What can all this mean but the entrance of man here and now, in the most significant moments of his life, into an unseen world—an unseen world which has more of infinity and eternity in it than are to be found in the physical universe. Existence is not denied, after entrance into such a world, because personality is obliged to live in a tabernacle of clay of the same nature as is found in the physical world; but existence is relegated to a secondary place when Eternal Values are understood and realized at a depth in man's nature which is fathomless. Such a man is not affirming illusions, and no one can say that he is mad in following the orientation of his mental and spiritual nature beyond the realms of physical existence with its space and time into a realm which is spaceless and timeless—a realm also which, the more it is entered into, possesses duration, continuity, ever wider cosmic outlooks, and ever deeper consciousness and conviction that all is infinitely worth while and can never pass away. What can we term such spiritual experience but a revelation of the Divine Logos gradually, through alternate activity and passivity, incarnating itself in the essentials of the personality of man?

CHAPTER VI

THE RELATIONS AND THE AUTONOMY OF IDEA AND VALUE

THE IDEA has turned portions of existence into its own nature, and has proved itself able to partition the world of existence into what is worthful on the one hand, and into what is worthless on the other. Value has thus its origin in the idea, and all things which present themselves to us have to take their status in the light of the Idea. It is of importance to bear in mind that there is a hierarchy of Ideas. Ideas which arise in connection with natural objects and natural needs of a simple kind have perpetual reference to physical objects. In such reference the presence and activity of the idea are left out of consideration. Indeed, the absence of the consciousness of the idea may be such as to lead to a conception of the object as being entirely physical and of *ourselves* as unaware of any particular problem in our knowledge of, contact with, and possession of the object. The result of this naïve way is to view everything from a physical standpoint. This is probably what happens in its entirety in the life of the animal. Most animals have, in order to live at all, to spend most of their time in feeding themselves. Human beings, at least the majority

of them, have to do something similar in connection with manual labour of various kinds. In human beings the idea is present at all times; sometimes it has to be present in a powerful manner whenever the object is full of complexities. But the attention which is constantly directed towards the object turns constantly towards some kind of objectivity or other. It thus becomes increasingly difficult for the idea to obtain its rights, as it is continually forgotten in the presence of the object. This means that the idea tends to be forgotten when the object is not there. But we are certain that there are implications of the idea which carry it beyond all this. A step upward can be taken when one becomes aware that the objects of our ideas are entirely different in their nature from objects actually existing in the external world.

It is doubtless true that ideas would have been empty of content had it not been that objects of the existing world had entered into the conceptual part of man's nature. But, on the other hand, if such ideas refer continually to the physical objects as the sole expression of their reality, then it is impossible for the idea to unfold its own inherent nature beyond preliminary stages. But even in the realm of Logic the idea has unfolded beyond the realm of reference to physical objects. Here the inquiry is, How far, and in what direction, can the idea proceed if man is true to all the aspects of his own nature? And a further inquiry is indissolubly connected with the above, and that is, How far is the idea experienced as possessing

a content of its own without reference to the part which physical impressions played in the initial stages? Doubtless every idea is more or less differentiated from all physical objects. The idea means, intends, and refers to physical objects, but as a quality arising and unfolding in consciousness the idea can never be a *thing* or merely a reflexion of an external object. The idea is what it is, and interprets what is below us, what is in us, and what is above us. I have already dealt with the connection of the idea with what is below or around us. When the idea turns to itself it always finds that it possesses a world of its own. It learns more and more how to rely upon itself, and cannot bear to be regarded merely as a shadow or an echo of any physical object. By insisting upon its autonomy and its own self-subsistence it produces remarkable changes in the experience of man. When man withdraws himself from physical existence and the impressions which such physical existence produce, he always passes to the borderland of what may be termed religion. He begins to realize that the idea with its content and value has now compelled him to look for the further evolution of the personal life in the direction of the idea itself and not in the direction of anything that is to be found in the world outside us. He comes to feel more and more the cosmic reality of the idea. Questions arise as to the cosmic origin of the idea, and if we are ever to relegate the physical world to a secondary place and give a place of its own to the idea then we obtain a very real

kind of conviction that the idea has something *analogia entis* in the cosmos.

But no one is satisfied to remain with the idea at any fixed terminus of it. Indeed, when the nature of the idea is known and emphasized no fixed terminus is placed before it. It points out, in so far as it has developed into a principle, that it itself is the interpreter of the world, and that its own principle includes something of a totally different nature from anything that can be found in the world. If one were to doubt the validity of the principles which ideas have brought into the human mind and human experience there would have been no possibility of arriving at any truth whatever in the world of nature or in the world of thought. Thus the principles give us criteria and norms for the classification and evaluation of all things which present themselves to the senses or to the mind. It is in some such manner as this that we are able to make any meaning out of all the things that confront us, and are also able to ascribe value to things only in the light of some principle that has unfolded by means of concepts and ideas.

Again it has to be borne in mind that the idea proceeds further than all this. It cannot, whenever it is thoroughly awake and convinced of its own mental and spiritual reality, be satisfied with the *analogia entis* of its origin, or with its present meaning, or, indeed, with its growing unfoldment with regard to the interpretation and valuation of things around us

or of thoughts dealing with its immediate surroundings. Of course the nature of any principle is actually more than all this. But I am not dealing at the moment with that superiority of principle to its material, whether that material is sense-impression or a concept. At the moment the point is to show that the idea passes beyond all this. Ideal contents present themselves in dealing with the material of sense or of that of mind. But such ideal contents have other vistas besides the surrounding ones. They present before the mind the most probable and the most possible approximate completion of the idea. In other words, *ideals* now present themselves to human experience on this level. Such ideals have actual validity because they spring from two fundamental sources of personality. They arise in the first place from the idea itself in its completeness, and, in the second place, they arise from the deepest nature of man with all its claims and demands. The experience of man has now a cosmic orientation in front of him, just as he had, as already pointed out, at the back of him. The cosmic orientation in front of him springs from man's own deepest nature. It means carrying further what has already been attained. Is not this fact enough to disprove any sort of hint that it is not legitimate for man to proceed further? How can the formation of an ever greater completion of the cycle of existence mean a phantom-hunt or a mania of delusion? It is simply absurd to believe anything of the kind, and it is a puzzle how anyone can deny the need of thought ever

to press and to pass beyond every present situation and frontier. If things were so, it would be hopeless to expect to obtain any sense or meaning out of the world or of life. And a further result of such a course would mean that man would have to give up trying to explain anything in the world or in life.

When, however, a further march of the idea in its ideal creation seems possible the whole nature of man is changed. I take it that the stand has now been taken of granting a reality to the idea in its ideal forms, because the idea refuses to be anything less or anything other than itself. Here a decision has to be made by the individual himself. Everything in the future with regard to the spiritual unfoldment of the individual depends upon the decision. If the decision is in the negative, it is absolutely impossible to pass far above empirical experience—an experience which is always entrapped in space and time. The experiences which follow on the affirmative side must consequently remain absent. If the decision is in the affirmative, it turns the interest towards the future evolution of mind and soul. One comes to believe, and is, indeed, forced to believe, that human life has cosmic significance. All the branches of the values of life come prominently forward as eternal realities which can enter into the individual's own consciousness. Man has now relations to such values, and these relations include the intellectual, moral, aesthetic, and religious sides of his nature. Let us turn for a

96

moment to the meaning of the relations of man to these branches of mental and spiritual values. It has to be emphasized that in our relations to these eternal values every side of human nature is to be included. There is a constant quest for the ever greater meaning of truth. This must include that an increased interpretation of the meaning of every object is sought for whether that object is in the physical world or is an idea and ideal. It is not correct to say that the "head" must be extinguished in man's cosmic religious attitude. In such an adventure as that of cosmic religious orientation the meaning of the cosmos does not fall upon us all at once. But a certitude that it will never cease to reveal its meaning gradually is always present. The great thing here is a kind of real trust in the universe and in man's capacity of penetrating ever deeper into the more comprehensive meaning of the universe. Much meaning is to be obtained from the side of physical science, but all this is of an analogical and allegorical kind, because in the last resort every description of the physical universe has to be made in terms of mind and meaning, of value and significance. Much greater and more significant meaning can be obtained from the side of the idea considered and affirmed as a reality in itself—a reality which is a process that never reveals the slightest possibility of its coming to a terminus. As already shown, we ignore "death" here because it has never been shown, and never can be shown, that the life of the idea is embraced wholly within the life of the

physical structure of man. The unfoldment of the idea and the ever-constant realization of its projection as ideal in so far as they are experienced deeply by man compel him to relegate the whole world of existence to a subsidiary and transient realm. The only real world is now the world of the idea with its ideals and values. From the intellectual side of our nature, then, we have, or can have, constant relations with the state of spiritual evolution within one's own experience. Of course all this consists of the individual's own evolution, and it is in this that religion differs fundamentally from the common general gains which civilization and culture have brought into the world, and which are more or less the possession of all in a large measure as a kind of inheritance. But in order to penetrate even into the confines of eternal reality everything depends upon each individual. In all this, how far removed is man from the realm of physical existence! In what realm is he then? What can we say but that the very life of his conscious self with all its content is in a realm of the unseen—in a realm of spirit. When we view our "baggage" of experience as it has been woven into a totality and wholeness we find that it is meant as material for our future adventure in the world of spirit.

When we pass from the intellectual side of man's nature to the moral side we come again across demands which are of a more drastic kind than any found on the intellectual level. Here, on the moral level,

98

we are face to face (at least when the inward eye is widely open) with two very different and often contradictory situations in life. On the one hand there is the world that *is*, whilst on the other there is, as it has been the custom since Kant to call it, the world of the *ought*. The understanding of this world of the *ought* is to be made clear by the idea. The ought is not anything which falls outside life. It is the real meaning of what life should be, but which in its natural state it is not. Such a conception of the *ought* could never have arisen from anything empirical because it is the conception of a value that has been brought into existence, and it has already been shown that all forms of values are only found in the discrimination which the understanding spirit of man creates with regard to what things can mean for the spirit of man. All values are thus what the enlightened spirit of man uses for its own claims, demands, and aspirations, and these form a hierarchy from the material values which satisfy the needs of bodily existence right up to the ideals of truth, beauty, goodness, and holiness. The *ought* is thus a process which deals with every form of existence, discarding some forms and adopting, or at least knowing, other forms. These facts show that man is here, in his knowledge of values and in his pursuit after their realization, in the presence and can be in the possession of a world totally different from the world of ordinary existence or of a world of things.

It must be pointed out, further, that the *ought* of itself does not bring man to a realization of its contents. It asserts loudly that life should be what it states, but it does not give life the power to be what it should be. There is often in human nature a kind of blindness as to the presence and the force of the *ought*. There is, on the other hand, a kind of awakening of the spirit to see and to feel the presence and the significance of the nature and consequences of the *ought*. All this may come about by means of a concentration of attention upon the nature of the *ought*, and by thus seeing it as the one factor which has carried the world upward, in so far as it has been carried upward at all, by the processes of civilization, culture, morality, and religion. But all these processes have to be individualized. It is in so far as significant moments come into activity in the individual mind and spirit that something else comes to an awakening in man. This something else is will or conviction that what ought to be can be. In other words, what ought to be actually *is* in the realm of knowledge, but man partially *knows* what a thing is without *being* what it is. Man is called to *be* what he *knows*. What he *knows* is far above the situation on which he ordinarily lives; but a significant moment arises in his deepest experience and out of this is created the desire to *be* what he knows. His nature seems to be meant for all this, for it is in realizing more and more what he ought to be that he gains in personality and value. What can all this be but a conviction which

arises in the deeps of man's nature that if he is ever to penetrate into the meaning and significance of the cosmos and of his own destiny he is obliged to move in the direction of the *ought* and cast aside for ever every weight which hinders him from so moving? It is because for very long ages we have grown accustomed to live on the ordinary dead-level of life that there has come into existence this blindness of the human spirit. We think that the ordinary life of comfort, earthly happiness, and even easy smugness are all that are required to go through life. Are we not here but for a very short time, and is there not a great black mist in front of us which prevents us from seeing what is beyond? Why not bask in the little gleams of sunshine that surround us, "and eat, drink, and be merry, for to-morrow we die"? It is very natural and very easy to acclimatize ourselves to such a situation until significant moments of consciousness disappear and life has to be for ever satisfied with rowing in the shallows.

Another reason of the failure of the human mind and will to rise to the level of the real existence and autonomy of the value of the content of the *ought* is due to the fact that the nature of things as presented to us by means of perception is not perceived in its deepest meaning, if it is presented indeed, in any valuable meaning at all, on account of referring the mind and will back all the time to the objects themselves. And even when a level a trifle higher than this is reached the reference wavers alternately

between the object itself and the consciousness which perceives it. The result of this is a perpetual shifting of the conscious mind from one pole to another with the consequence that existence is given almost solely to the object in space; and the object in consciousness has thus only a shadowy, phantom kind of reality because it is not real in the sense a physical object is real. Hence there arises an increasing weakness in human consciousness to bemoan the object in consciousness. Thus a pure self-consciousness distrusts itself, and the mind remains satisfied on the level of some form or other of materialism. All this applies to the failure to discern the spiritual reality of the *ought* itself. We bring laws into consciousness which are applicable to the physical world alone, and when we suspect some possible application of the content of self-consciousness with the objects of the physical world we falsely believe that we have explained the content of the self. In fact, proceeding in this manner, we have done nothing other than take into account the physical factors which operated in perception, and which even there had to undergo a transformation.

If, on the other hand, we see what is abundantly proved even at the stage of psychological investigation, that self-consciousness attains to the level of framing its material in accordance with laws of its own, then it behoves us to hold fast to the reality of the mental and moral material which is constructed in accordance with such inner laws. When this is

done, we have parted from the physical world and can no longer consider it and its objects as the sole reality of existence. We may now legitimately take the course of granting an existence to what is happening within the realm of self-consciousness itself. Indeed, it can be said that what is happening within the realm of self-consciousness is not transcendent in its entirety, but is actually present, has actual being or existence for the self. No meaning can be made of the most fundamental experiences of self-consciousness by referring them to anything outside and below themselves. We are unwinding the chain of mental and moral ideas in that way, and if the unwinding goes far enough it will at last reduce the reality of our deepest conviction to their original elements, and thus leave out of consideration almost altogether what such a reality means in itself and in its totality. If this is the case the autonomy and *Bei-sich-selbst-sein* (i.e. existence or being for self) are dissolved into some of the elements which had entered into their making. If, on the contrary, we grant a real spiritual existence to the deepest insight and the deepest endeavour, i.e. to the *ought* as known and as possible of realization, then the difficulty of believing in the existence of a mental and spiritual world vanishes. This experience includes a very real conversion of man. He is now true to his whole nature, and his faith in the future possibilities of illumination and realization of his nature becomes a conviction. The whole personality is thus won to the side of the

world of spirit and of the evolution of such a world within its own depths. The whole personality becomes both reality and ideality at the same time. The whole life will thus move on the lines of alternate quest and fruition. It may be that there is no personal God at a distance brought into the transaction at this level. But the question arises here, What is God at a distance? In speaking like this we are speaking in the language of space; and it has already been pointed out that self-consciousness, in order to see the orientation of its higher evolution, had to discard objects in space and in a large measure even reference to objects in space. We are sure of one thing, on the lines I have tried to delineate above, and that is, that a spiritual world of meaning, value, and significance has now become the all-important experience and conviction of the individual, and that the sole condition of the further spiritual development of life consists in obedience to laws and contents which are non-empirical in their nature, and which have no counterpart amongst the objects of physical existence. It seems, then, that we are obliged to look upon human life as a spiritual remove from a physical existence, and even from the creation of mental abstractions drawn from varied sides of objects in the external world. In a word, the only conclusion that anyone who experiences this truth can come to is that he actually lives in a spiritual, eternal world here and now, and that he is destined by further illumination and endeavour to penetrate ever further

into the heart of such a world. As experience grows in its autonomy and spirituality it removes, whenever it contemplates its own nature, further and further away from the physical and psychical sides of life into a world which is entirely spiritual in its nature. In the significant mental and spiritual moments of life man feels a kind of certitude, which has welled up from hitherto untouched depths of his being, that he is floating in a cosmic spiritual current where terms like birth and death and earthly existence do not count and cannot enter. What can such an experience be but a reality of a dimension other than our ordinary relations with a world of nature, or even with a world of the activities of the empirical life? The tragedy of man is that he is unable to throw away all the shackles of physical existence, or even some physical needs of his body, though with the cosmic, spiritual experience felt as a reality in his heart the linkage between him and the physical world has been greatly loosened. His deepest interest, conviction, and love are for ever turned in a new direction, for it is in this direction alone that he sees with the deepest eye of his being the spiritual and eternal evolution of his personality. He now accepts what he sees, and the significance of what he has already seen brings to birth the conviction that more is to be seen, and that there is no suggestion of an end to the seeing. He is actually in a divine world, and this experience is what has been attained without a break from the level of physical existence to the level on which he

now stands. But it is perhaps more correct to say that he does not stand long at any point of his cosmic journey. Quest and fruition get somehow blended together into a spiritual whole, which constitutes the ever-deepening cosmic spiritual experience. I ask again, What is all this? It has occurred throughout the ages as I shall endeavour to show in the chapter on Mysticism and Religion; it is occurring now, and if human nature is not to fall back nearer to the level of the animal it will continue to occur. It matters little what name we give to such a Reality. In the Sacred Books of the world varied names are given. That the Reality I have tried very imperfectly to describe actually exists on the deepest levels of life is beyond all doubt. That it is more than individual is also beyond doubt. That its own objectivity is different in its entirety from existential objectivity is also plain. That it is somehow in the universe is true because man has it in himself, and he is in the universe. It cannot be nowhere, and it is not nothing, but everything that is of value and significance. It actually *is*, or He actually *is*, and It or He is *what* It or He is. It is the great merit of Kant to have recognized the all-importance of taking the *Sollen* (the Ought) in its own meaning and value, and to have differentiated it from the inclinations of human nature, because the inclinations have their perpetual bearings on aspects of experience which do not include the presence and activity of the whole nature of man. The same merit can be ascribed to Hegel, who was

more realistic in many senses than Kant. Hegel looked upon all aspects of the world and of life as making contributions towards the evolution of spirit in the personality of man. This same element has been emphasized by Windelband in our present generation, who insisted on the need of a renewal of very important aspects of Hegelianism in connection with the higher life of man; and the same kind of work is being done brilliantly, with some important differences between them, by the Schools of Rickert and Husserl.

When we pass from the ethical to the aesthetic side of life we discover values of a different kind—values which range from the level of perception right up to the level of pure contemplation. It has already been shown how even the contemplation of aspects of the physical universe appeals to man. In this contemplation the spirit of man experiences the need of a fulfilment of its nature from the side of feeling. The external world is so vast and so intricate in the relation of part to part that man's nature fails to find fulfilment and satisfaction by viewing things in that particular way. Man finds it necessary to take certain portions of natural phenomena into consideration, for these seem to him to possess a kind of complete value and meaning in themselves. Such a standpoint is far removed from the scientific and, in some important respects, from the conceptual level. The whole nature of man seems to be thus engaged in viewing the world, though it must never be forgotten that it is

feeling which is here in the foreground. The same kind of contemplation is also present in viewing one's own inner inheritance of ideas and ideals. Here, again, we are in a great measure above the realm of knowledge; one has passed into a more intimate and immediate relation with the actual content under consideration than was possible in the mere act of knowing, though the act of knowing was necessary as a preliminary to the act of pure contemplation. All this means that the spirit of man is here transforming itself from knowing to being, or from "knowledge about" to realization and actual possession. All the lower stages lead towards such an experience of possession and realization of the content of everything in a far more intimate way than was possible when they revolved upon themselves alone. The result is that the possession and realization bring forth an enjoyment of life otherwise unobtainable, and also a heightening of life in connection with the necessity of following the clues of the new content of experience to further territories without a limit. In some mysterious way the content, after it has been partially realized, hovers beyond the realization as to a reality still to be further pursued. And this mysterious experience happens, however high the man may climb. Man is thus obliged to consider such a spiritual content, which has at a high level become cosmic, as forming an "over-world" of infinite significance. He dare not give up the content, for the moment he does so he sinks to a lower level. He dare not consider

it unreal, for by doing so he loses the heightening of life to follow it further. He is now convinced that it is only by means of a still further and an ever further quest that the realization of the deepest desires of his personality can find their satisfaction. What can he do in such moments but conclude that all this is a Reality of an Over-world? His own deepest convictions compel him to conclude, not in any speculative sense but in the sense of the enjoyment which he already possesses, that such a Reality is the only essential quality in the universe. He names it, it may be, God. I have already hinted that such a quality may be possessed without naming it, but there are, as I shall try to show in a later chapter, great advantages in giving the Reality the name of God.

The meaning and significance of the religious values are postponed for consideration in a future chapter. The present chapter may be brought to a conclusion by stating that Philosophy cannot stop short of passing into some such realm as the one depicted above. It is true that man is, at this summit, in the realm of the unseen. But this fact can form no objection, because in a large measure he is working in the realm of the unseen when at lower levels he is forming concepts and ideas. A certain kind of autonomy is certainly discernible on these lower levels in so far as the individual is not swamped by any naïve meaning of the external world. As the individual mounts in the directions pointed out in

THE REALITY OF THE IDEA OF GOD

this chapter, the autonomy increases with the increase of the spiritual content until all that is below the experience is viewed as nothing more than preliminary material which enters into the cosmic spiritual self-consciousness of man.

CHAPTER VII

THE OVER-RATIONAL AND THE NON-RATIONAL IN HUMAN LIFE

THE CONCLUSION already reached aimed at showing how the various branches of knowledge have led to a metaphysical view of Reality. This conclusion was brought about (at least I hope so) by means of following the intellectual nature of man climbing from the seen to the unseen, from the factual to the ideal, from particulars to principles, from the consciousness of the existence of a physical world to the existence of a spiritual cosmic world within self-consciousness. It has also been pointed out that in such an ascent man was moving further and further away from the physical world and from the realm of particular concepts and ideas. He dared not turn his back on what he had already attained, and he dared not entirely remain on the height he had already reached. And, indeed, there is very little danger of his doing any of this as there is now grounded in him the experience of a Reality other than physical or mental. Besides this, the experience urges him onward and inward into the heart of the unseen more and more. Nothing from the world of space and time can assist him when he has realized such a cosmic experience as has been described in previous chapters. It is certainly true

that the individual of such experiences finds himself surrounded by contradictions of various kinds. The views of the physical world below, as well as of the intellectual world in its piecemeal conceptions of the universe and of life, are not quite at home within the domain of the highest realm of cosmic spiritual experience. The individual discovers that he is now sailing on uncharted seas in so far as he himself is concerned. But he is convinced that he is on a course which has eternal significance. The categories which were helpful to him on lower levels do not apply to his experiences at the higher. There is no doubt about the certitude of the rightness and significance of the possession, but there is still a partial ignorance as to what next is to enter in, for what is next to enter in cannot be of precisely the same nature as what already has entered in. New vistas have now come within his purview, and their further meaning, value, and significance are partially blurred. This is so because he is partly within and partly without the intellectual or rational realm. Consequently the lower realms are attempting to force their methods and conclusions into the cosmic realm. A struggle ensues between lower experiences which were valid on their own level and the newer experiences which are now in a dimension other than the dimensions below. The man is thus in a position of conviction which has to frame its own laws and categories from the material of the experiences themselves. He is, in a word, beyond thought in the sense thought is ordinarily

taken. Thought in itself, on the lower levels, has perpetual reference to the external world, or at least to concepts and ideas which have intimate bearings on objects in the external world. We can term such knowledge rational. It has already been shown how all this work of thought has entered into the result reached by man in his efforts to reach the cosmic spiritual world. But thought was transmuted into something greater and more comprehensive than itself. Some thought certainly is present in the experience at the heights, but it is thought which has no reference to what is more confined and limited than itself. Consequently it is thought concerning the experience as an entity in itself and concerning the future orientation and unfoldment of that experience as well. The spirit of man is now in possession of something which has no counterpart in the world, or in the ideas which have perpetual reference to the world. The situation now is that of the thought which is based on the thought already present in self-consciousness *in its totality*, and on the adventure which has been born out of the certitude of a further possible advancement of the personality.

Although we are here in the realm where contradictions force themselves from lower planes, we are not in the realm of uncertainty. We are in a realm which is over-rational, and which contains elements of mystery and clearness. We are in a land partially unknown, and discover that what is found there is not to be compared with anything that is more partial

and particular than itself. Concerning the *clearness*, man feels certain that by following knowledge to its uttermost bounds he has come to such an experience as he now possesses. Concerning *what is still ahead of him*, he is in the realm of mystery. But there is nothing strange in all this. He found the same kind of thing when he was passing from one step to another in the lower stages of his development.

We may expect to find an acknowledgment of contradictions in the great religions of the world. This fact is, for instance, to be found in Buddhism and in Christianity. In the former the nature of the physical world is an illusion; such a world possesses no reality worthy of the name, and it has no right to attempt to force itself into the centre of life. In the latter the world and the ordinary life are relegated by the Founder to a subsidiary place. He insists that His followers must overcome the world as He had overcome the world. Of one thing there is no doubt: the clearness of the vision of thought at the highest level, when for the time being it loses its connection with the world, has brought into existence a certitude that one is on a cosmic track, and that it is impossible, except at tremendous peril, to turn one's back on what has been attained. And on the other hand the mystery creates the spirit of adventure for the realization of the More which enters without end.

The experience crystallizes into an intuition which is able to penetrate into the domain of this More. Thus man gets acclimatized to the eternal significance

of his life. It is true that he has to step down into the affairs of the practical life of the world, and fulfil obligations of a very varied nature, but he is able to do all this in a better way for himself and for human society than would have been at all possible had he been without the experience which has been mentioned.

It may be pointed out here once more that the concepts and ideas formed by the human mind need not have perpetual reference to objects in the world without. If the individual was confined to such a level of being his progress would have been indeed small, so small that the great gains of civilization, culture, morality, and religion would have been absent from the human world. Now the moment the individual turns away from the meaning which concepts and ideas possess in relation to objects of sense to the meaning which they have *in themselves*, that moment he is in a territory which has no reference whatever to physical objectivity. The reference is now to another form of objectivity. There is a true objectivity present at this higher stage. In the first place it is present because the self has to get some material to reflect upon, and the material it thinks upon is objective to it although not objective in a physical world. The self knows that it has an object, it further knows that something *is* or *is not*; that something is *true* or is *false*. There is then a very real kind of unseen or mental objectivity present to the self on the various levels of development. Although such an objectivity has nothing physical in its make-up

the individual is obliged to take it as actually existing and valid in a world other than the physical. What other can be said of such an objectivity than that it actually exists in a kind of existence whose categories and forms are unknown to us on lower levels. And, further, such a world grows in value and comprehensiveness the more the individual has dealings with it. Such a world has not been created by any form of illusion; it does not mean that man is sinking back to a prior stage of development, but it means that he is proceeding further on a road which has become a necessity for him to travel on if he is to give greater and greater satisfaction to demands which continually come to an awakening in his nature. Although reason has carried him far, yet on the higher realms reason operates on material which seems to be allied to itself, and not on material which has any relation to physical existence. Reason, like a lantern, when it works under the form of *inward or conceptual objectivity*, throws some light in front of itself, so that there is some amount of illumination of the revelation that is still to enter into the self-consciousness. There is a certitude of a very strong kind present in all this that the "greater" and the "more" will continue to enter into the personality. This certitude is of such a nature that it defies explanation. All that can be said concerning it is that it is brought forth by the deepest nature of man and not by mere fancies and beliefs in the future comfort and continued existence of his personality in some heavenly world brought into

existence by means of the projection of the idea of this physical world in which we live. All that can be concluded here is, that to the man who experiences what is happening to him at the highest levels of his life convictions arise with regard to the continuity and increase of the experiences he has already felt. When he then infers that such convictions are of fundamental and even of infinite significance to him he settles the matter for once and for all. In other words, he has experienced a conversion of the reality of the spiritual world in its infinity and eternity. There cannot be a doubt that such experiences occur, and would occur universally if the hold which the physical world has on us and we have on it were slackened. If such a slackening could take place universally the Over-world, composed of the rational and the over-rational, would become the reality of realities. I have already noticed that all this would not be (as in Buddhism) an entire negation of the world, but (as in Christianity) a *slackening* of the hold and a throwing down of the barriers which have been laid by the empirical intelligence of man.

Further, with regard to the place of the non-rational in the work it can be pointed out that man is not merely intelligence. He is a being with impulses and instincts which, on the lower plains of life, are of a great help to him, and which often work without, to say the least, the aid of any kind of conscious intelligence. And even when an individual deals with material of a more conceptual nature still physical

and psychical qualities of his nature are called up as driving forces for the intellect. When energies other than the intellect are absent the intellect often fails to accomplish any difficult task. But when the non-rational forces assist the intelligence then work of a difficult intellectual nature is simplified and rendered easier. Higher non-rational elements of life pursue life and have to be called into activity when man is within the domain of pure thought and principles, as, for instance, when he is engaged on some of the problems of Logic and Metaphysics. Here, in these two realms, demands of his nature which are not pure ideas, but needs, claims, and aspirations of his being, drive him to attempt to penetrate nearer and nearer to the heart of the problem which engages him. We can at least say that man is so made, possesses such a nature, that some dynamic power drives his intelligence and, indeed, the whole of his life forward, ever nearer to the centre of his heart's desire. Whether this dynamic power is purely an instinct or impulse, such as is found in the animal, is, to say the least, doubtful. In any case, in the life of man it becomes allied with the intellectual nature, and only when it is so allied is the individual able to ascend very high in any form of life.

This is exactly what is found on the level of religious experience. The non-rational nature is awakened by some truth, or goodness, or holiness that seems worth while, and acts as an impetus towards the realization of what reason reveals. Some of the driving

forces of human nature are present in the very pursuit of its efforts to *know*. Other forces, or the same forces in another way, appear in order to help to construct a bridge which enables the individual to cross from *knowing* to *being what is known*. Such processes have no limits. However high the individual climbs he finds that he has further to go, and must go further. All this is true with regard to the development of personality. It is a continuous march throughout life of the intellect, the feelings, and the will that have been thoroughly awakened from their long sleep. Clearness of ideas and ideals are thus blended with fringes of something which defies explanation, but which proceeds from the universe to man. Such a blend produces an experience which sees its roots in the physical cosmos on the one hand, and in a spiritual and eternal cosmos on the other. For the question forces itself upon man, Where has all this come from? He can only answer that all has come from the universe, and that all is a primal and primeval phenomenon. He is forced to the conclusion that it is so in connection with the physical and the spiritual universes which have somehow converged in order to bring forth his being. It is, in fact, impossible to doubt the validity of the answer. Puzzling questions, and these are many in number, remain unanswered. But enough has revealed itself in the very nature of what has become known and felt and realized to assure us that a Logos of an infinite and eternal nature has brought all into existence, and will for

ever reveal to man the meaning and the destiny of his life.

Some readers may say that all that has been said consists in little more than a postulate. Even if this were so, it is a postulate which is required to give meaning to the cosmos and to the mental and spiritual evolution of man. It may be a postulate in so far as there is nothing in the ordinary world, or in ordinary thought, which gives warrant to a certitude. But all along I have attempted to show that the development of man into and within the religious domain has nothing to correspond to it in physical existence or in the domain of intellectual conclusions until such conclusions reach a certain quality of comprehensiveness which is only to be found within the domain of religion. What we discover on all the lower levels are things, particulars, and generalizations which have bearings on *things* and *particulars*.

But the experience of man within the domain of religion is not confined to his power of activity alone. Passivity also plays an all-important part in religious experience. This aspect of the subject has to be postponed until the chapter on "Mysticism and Religion" is reached. Here we may emphasize the fact that in a large number of individuals sources of life are found, such as the desires, claims, and demands of the human spirit, striving to reach ever higher levels of cosmic existence and experience. Great efforts are put forth by many human beings to reach such heights. Whenever the efforts are made they

seem to the individual to possess even more real intuitive and personal sources of certitude than any scientific or philosophical efforts possess. The certitude is, of course, of an unseen order, but its meaning, value, and significance are clear. There cannot be a doubt that life reaches heights in this manner which are otherwise unattainable. The ordinary way of experience can never accomplish such feats. Vision and passion are necessary, and these get blended together in the enterprise. The organization of our existence by means of cosmic spiritual principles, which are conserved and furthered at any cost, raises life to heights which are beyond the world, beyond the ordinary good of society, and beyond all intellectual formulations concerning the physical and the mental world. In the achievement of this the individual seems to come into contact with an Over-world by means of a meaning which passes from the domain of the rational to that of the over-rational, or, in other words, to a domain which presents gradual dawnings of its significance as the essential meaning of what life ought to be and can become. As this seems to be the normal development of human life when it is carried high enough, what can the individual do but to consider it a Reality—a Reality which constitutes the *essentia* of the cosmos? The individual cannot turn back on all this except at his peril. He cannot remain at a standstill because desires, claims, and demands of his deepest spirit have come to an awakening and can never again sink into the unconscious

part of his being. A focusing of forces imbedded in the deepest personality now impels him onward more and more into the very heart of a territory other than that of the ordinary world or of the ordinary life. So much has already happened and so much more is hovering around that the certitude has often no trace of doubt within it. No more need be said on this matter than that the certitude means the actual existence of a cosmic spiritual world within the soul, and that such a world contains all that is contained within the individual and infinitely more than is continued within him at any Here or Now. He thus becomes as certain of God or the Source of all this as he is of any object of sight.

Important consequences follow such a conviction. It is not within the scope of the subject-matter of this book to deal in detail with these consequences, but some of them may be pointed out in their effects upon the lower orders of existence. The individual becomes conscious, and always deeply conscious, of what is termed sin. This consciousness of sin takes many forms. But it does not take, at least on the highest levels, a speculative form, as, for instance, is displayed in the attempt to answer questions concerning the origin of evil in the world, the fall of man, etc. The consciousness of sin, in its deepest aspect, means the particularity and satisfaction of man in the midst of earthly existence. A necessity of a spiritual unfoldment of his nature has become clear and necessary to the spiritual man, and therefore

everything in thought, desire, and act that leaves this out of account is a wrong or a sin. The spiritual individual is the only one who can pass judgments on the nature of man and humanity, because he alone has climbed high enough to see the spiritual struggle which is actually happening in the cosmic process of the unfoldment of man's spirit as well as to see twistings and windings, the struggles and failures, the downfalls and uprisings of those various processes which take place in bringing into existence the cosmic spiritual evolution of man. Whatever attempts to hinder the possibility of such an evolution of man may be good and useful enough within its particular domain, but when it usurps the whole domain of life in its upward movement it becomes a menace and a sin.

Another result of great significance is the effect which individuals, who have passed through such spiritual experience as has been mentioned, have had on the world in all kinds of ways. I do not say that civilization, culture, and morality have grown from a theistic view of man. But all these have a precarious existence without some kind of attachment to a world which is beyond themselves. It is certainly true that without some such attachment a "good" that might have been current for a long time may be suddenly overcome and hurled into oblivion. We can never be certain that the great values of life can possess a duration and a stamina that will withstand all kinds of social storms and earthquakes without the

presence of spiritual norms and standards which are only to be found at the apex of religious experience.

But if things are so, the question arises, What is to be done in order that mankind may more universally feel the need of spiritual experience? The question is a formidable one and cannot be easily answered. But something may be done. The essentials and not the trimmings of religion must be presented to the young in School and in Church. Infinitely much remains to be done in this direction in all the civilized countries of the world. I think it is correct to state that cosmic problems force themselves upon most minds, in some form or other, about the time of adolescence. Something like an idea of the reality of God seems to enter, and this something cannot possibly be due to physiological changes which take place at this particular time. If such ideas as float in front of the young at this time obtain an entrance into the young personality, something enters that can never get lost. Anything that presents to the young at this stage life as an adventure into strange lands of the spirit will create a need which will in due course demand its fulfilment, and which will place the young individual on a pathway whose orientation is towards the realization of the absolute values which are to be found in the world of infinity and eternity. At the start it may be, and I think it is, true, as Rudolf Otto has so splendidly shown in his book on *The Holy*, that this Something appears as something very real and quite other than the indi-

vidual's own idea. At the start, too, it appears in the form of *fear*. The young individual, unless he obtains help, may try to run away from it. But with care he finds the Quite-Other bearing a form of enchantment and love. The earlier stage of *warning* has passed into a higher stage of love and security. It seems to me that radical changes cannot be produced in individuals who have long passed the age of adolescence. We may get goodness and truth and a taste for beauty; we may get reverence and admiration for the works of Nature and of Man; but there is at the same time, I think, always timidity to go far into the unseen world; and consequently the religion associated therewith is a morality with very definite connections with the best that is in the world of civilization and culture. Of course no sensible man disparages all this: it is an enormous remove from animalism to such a state. But the nerve of religion is missing; the power of religion has been reduced down to values which may be blown away as autumn leaves are blown by the storm. The loss of such experiences as have been described in the foregoing chapters would be incalculable to the true and permanent advancement of human society. No real greatness could be preserved for long because the way of producing it would have disappeared. It may then be concluded that the most important of all calls is that call for help in the awakening of the deepest desires, claims, and demands in the personalities of the young generation towards an

THE REALITY OF THE IDEA OF GOD

unfoldment of life which will mount up the ladder of the various branches of human knowledge right to an experience of a Reality that is spiritual and eternal in its essence and significance. A mental and spiritual hunger and thirst for a knowledge and realization of the things of the mind and spirit will in the future, as in the past, create a generation that will "view things steadily and view them whole."

CHAPTER VIII

THE NATURE OF MYSTICISM AND RELIGION

IT IS not the object of this chapter to give an account of the various forms through which religious experience has passed in its attempts to obtain a union with supernatural powers or with Deity. These forms are many, and range from sensuous means right up to a feeling of oneness with the Divine. I shall take the development of such an experience as it is found at its height in some of the representative men and women of the ages. The experiences of such a union are universal and cover the course of the ages, though there are some periods in which they are more prominent and significant than in others. The term Mysticism has been given to such experiences. Its general meaning has always included a *mystery* that is present in the universe and that often surrounds the boundaries of life. It has already been pointed out how at the lower levels of the religious life the real presence of the object of mystery has withdrawn itself from man, leaving behind only a shadow, as it were, of its reality. This is the meaning of the *deus absconditus* of Luther and of many of his followers in both Catholic and Protestant circles. This, too, is an experience which is present in the Mysticism of India—a Mysticism which has under-

gone alternative risings and fallings in its purely spiritual aspects. Everywhere the *deus* is far from man, and is not to be approached by any of the ordinary pathways of life, but at the same time is not unapproachable. In the elementary stages the ordinary experience is heightened by means of non-ordinary methods, such as narcotics and orgies of various kinds. In this manner the consciousness is taken out of its ordinary course and set upon an abnormal path. Even without any external object present some kind of a strange experience would be felt just as it is said is found after taking certain drugs. But some kind of imaginary object is present, and at the elementary stages this object has very little intellectual content and very little of what may be termed morality present in it. At a higher stage the object may be present in a symbolical form, and the symbol helps to create the supposed reality of the object. This experience may also be produced without anything more than the elementary workings of the mind, although much good can be produced upon the individual's life if the symbol of the object is itself good. For here, if the symbol of the object is good, the mind naturally concludes that the object itself is even better. By the constant perception of the symbol the supposed background of the symbol may come to wear more and more of the form of reality and of actual existence. The human mind at this stage is incapable of knowing *how* the effect has been produced, but at the same time it is able through

the symbol, and even apart from the symbol, to have communication with what is at the back of the symbol. It is probable that this is the form which has to be taken as means for enabling people of very limited views to become the possessors of religion, but it is a form which breaks under a man if he is able to mount to higher levels of mental conception. Thus the stages I have mentioned are only preliminary to more comprehensive ones. Religion, by allowing it to remain on such elementary planes, does not yield man the full realization of the possibilities implanted in his nature. Many of these possibilities will remain entirely dormant unless higher stages of conceiving and experiencing Religion are obtained. One has to bear in mind that more comprehensive and more complete views of the universe and of life are to be obtained than are at all possible on these initial levels.

I may now pass to a level higher than the previous ones. Men who have experienced the significance of religion at very high levels present that experience in intellectual forms in order that these forms may assist less ignorant folk in their pilgrimage towards higher goals. But it is of fundamental importance to bear constantly in mind that the intellectual forms (the theology) by means of which religious experience is presented is not identical with the religious experience itself. And these intellectual forms may also, and in reality do, come into direct conflict with scientific and philosophical interpretations of the universe and of life. Thus a discord arises between theology on the

one hand and science together with philosophy on the other. The main cause of this conflict is due to the fact that the theological conceptions are stabilized whilst the other conceptions are in a state of constant fluidity—a fluidity which does not lose its identity, but which never in its entirety remains the same. There is also a great danger in the standardization of theological conceptions which is due to the fact that they have the tendency to shift the centre of gravity of attention from intellectual and spiritual effort to mere assent on the part of the individual—an assent which costs the individual very little, and which therefore cannot bring into activity the hidden possibilities, mental and religious, already referred to. Even present-day scientific and philosophical views of life and the world cannot give man religious experience; far less can views do this which, true as they might have been in their day and generation, have now lost their force. We are thus driven to the conclusion that genuine religious experience is a matter of the individual dealing actively, passively, and spontaneously with his own life in its relation to the cosmos.

It is of importance, too, to bear in mind that there is certainly a *historical* background to religion. The ordinary individual can understand and appreciate the value and significance of the lives of the great religious personalities of history. He can see and feel what such lives meant. This serves in a very large measure for a wider and deeper conception of the

meaning of spiritual personality than is possible from an intellectual presentation of religion framed in terms of the past. This historical objectivity is not disturbed in its meaning in the same degree as previous views of the universe and life have been disturbed. One is obliged to view the essentials of the life of the great personalities of history not in a static but in a dynamic form. Struggles with the human environment, partial failures followed by enormous conquests, service, sacrifice, death, and a deathless consequence—all these and many other spiritual qualities not of this world of ordinary life are seen as the essentials of life, by the side of which all is phantom and illusion. But before all this is truly seen by the individual something, too, is required on his part, and that something is not easy. It is no less than the calling up of his nature to understand, to value, and to apply what is perceived, because until the whole thing becomes *inward* and man plunges into the very heart of it the object under consideration will remain little more than a name. Thus we come back to a point which has been touched on in several places in preceding chapters—the necessity of “knowing about” and of passing to *be* what we know about, or, in other words, to realization. Realization implies a more intimate and immediate relation to the object than a knowledge *about* the object. In mounting on the ladder of personal experience the individual seems to separate himself more and more from external objects because he feels himself above the objects. At the level of

what is termed Mysticism he feels the need of an ever-closer relation with its other object. This object may be the Logos, the Absolute, or God. If the object is the Logos it means the expression of God in the universe and in the human spirit individually and collectively. If the object is the Absolute it means some mode of the totality of existence projected into an object which holds good concerning the whole of existence. If the object is God it means the Source that is behind all phenomena and behind all existence. The three modes may work alternately upon the nature of man.

What is the truth that is imbedded in such a unique experience as this, and how does such a truth come into being? The individual is conscious of some form of illumination, relation, and union which was not present on any other plane on which he stood. And even to one who has not climbed high in the conceptual world the experience is felt to be totally different from anything found in the world or in ordinary life. As the attention is now directed almost exclusively towards what is inward, towards what is far removed from the physical and the mental, it is able to direct itself on what is pure spirit. The world and its conceptual relations are now stripped away and the individual holds what is purely spiritual before himself as object. Intellectual activity has in a large measure ceased to exist, or at least it seems to have done so, and contemplation has taken its place. There is now nothing sensuous in the process, and

in so far as any will-power is concerned only enough is required to keep the individual's spirit engaged in continuing the attention. It is even a psychological fact that some strange kind of illumination from within the totality and centre of man's personality operates here. There is nothing to prevent us from believing that as on lower planes precisely objects of sense-perception are transformed into concepts, and concepts merge into ideas, so here ideas merge into an illumination which becomes intuitive, and which views and experiences the spiritual significance of life as present and as eternal. It is of great significance to bear in mind that here mental effort has ceased, or at least only lives as a totality of intuition within the experience. This is the opinion of many of the great mystics of the ages. One is here rather at rest than in activity. The experience is never conceived by the great mystics as being purely subjective, but as something like light—a light which includes all the great spiritual contents depicted in religion is poured into the soul. A relation is established between the individual and the Source of this experience, and this relation becomes more and more intimate to contemplation until finally it becomes a union. What can we make of all this? What is it? It is some form of experience to which all the lower paths of life can certainly lead. Spiritual qualities and certitudes come into being which were not to be found in anything like the same degree on any other level of experience. Security, peace, strength, joy, tenderness combined with

strength, spiritual affection, love towards the object—God—now become the eternal possession of man. In so many of the great mystics the union with God is not felt to be a union with a clearly defined personal being, but is felt more like an unseen kind of atmosphere which contains all that exists in the form of eternal values. Without a doubt individuals are radically changed (from ordinary good people) if they go through such an experience as this. Eternal values fill their lives to the brim; strength otherwise unobtainable is theirs; they become possessed of powers of endurance sufficient to carry any burden however heavy or tragic it might be. Cannot we admit that this is the final goal of the evolutionary process in man at least as far as this world is concerned? That it is so was the firm conviction of such intellectual giants as Augustine, Thomas Aquinas, Duns Scotus, and many others. It does not seem possible for anyone to withdraw entirely from such a cosmic experience if he has managed somehow once to enter its domain. The fact seems to be that we have no scales to weigh and no rods to measure such an experience. The scales are too light and the rods are too short. The only other alternative is to admit that *the experience is what it is*. If so, the reality of an Unseen Spirit is established. It is established in the same way as everything else is established, i.e. men have seen and heard, experienced and believed.

Even the mystics themselves had to come down again to the world of daily life and take their place

by the sides of ordinary men and women. They were not able to pass to others all that they themselves had received, for the very simple reason that others would not pay the price necessary for the procuring of the experience. But scintillations of the experience have managed to penetrate into the deepest personalities of many so that civilization, culture, morality, and religion have already taken root deep enough in the soil of humanity as to render impossible any sudden uprooting by the storms which rage around them.

It is evident that in viewing the matter in this way the realm of Philosophy has been passed and the realm of Religion has been reached. It was only natural to expect that something *new* and *unique* would take place—something of a more cosmic nature than can be experienced on any lower plane.

From what the cosmic experience reveals, the Ultimate Reality or God must be more than an Idea, although the most comprehensive ideas have led to the formation of it. Ideas seem to have merged into some deeper centre of the personality which had not become conscious of itself on the plane of the most comprehensive idea alone. Religion on its highest summits must then mean something more than giving oneself up to the highest ideas and ideals. John Stuart Mill's view was that religion did not mean more than this; but it is extremely difficult to be satisfied with such a view. In the first place, his conclusion includes no more than earthly existence, and the possibility of a vision which is cosmic is barred out. The evolu-

tionary process seems to come to an end here. In the second place, it is doubtful whether man, without at least some kind of cosmic experience as a reality in his life, would ever think of giving himself up for long to a creation of ideas and ideals which are confined within the span of time and of earthly existence. In any case, there would be no certitude with regard to the support of man's effort by a spiritual unseen universe which surrounds man, and into which he can enter and be so transformed as to find it impossible not to take the heaviest burdens upon his shoulders, knowing this to be the real and final meaning and significance of his life. At their best, ideals, though they are not particulars, are partial in their explanation of the final meaning and orientation of the life of man. And even when ideas and ideals are united into an Absolute, in the sense which Bradley gives to the Absolute, still some deeper part of man's nature remains unfathomed, and will remain unfathomed until he passes beyond the conception of the totality of existence. Such a totality seems to become an "appearance" when it is compared with the final Reality or God that makes an impression, unique and cosmic, upon the spirit of man. Even Bradley himself found some kind of fascinating halo surrounding the highest and most universal ideals.¹ Concerning this he would say nothing definite; yet this Reality is somehow included in some of the most spiritual flights of Bradley's nature.

¹ Cf. *Ethical Studies*, pp. 279 to end (First edition).

It is true that when we speak of Mysticism we speak of depths in the nature of man which are not used in the ordinary affairs of life, nor again used, as a rule, in the life of morality and right. Many people in every civilized community are capable of walking in paths of rectitude and honour without the highest experience of all. But undoubtedly there is a deep and permanent feeling of certitude imbedded in human nature, not only concerning the external world and the world of mind, but also concerning the Over-world beyond both. This feeling, whenever it is found in human personality, is a yearning for a fulness of life not to be found in nature or in mind. Such a feeling does not emerge, since it is not required, in dealing with ordinary things or with the constructions of mind. But man feels deeply at certain times—especially in times of stress and strain and tragedy—an urge to penetrate into the very heart of the cosmos because somehow or other he is convinced that he can unite himself with a Reality that is the Secret and Marvellous. The Secret means to the spiritual man the sense of *depth*, i.e. the sense of the Ground of all the real. The Marvellous appears as a fringe of the highest ideal, and when the step is taken in the direction of the fringe then a certitude of union with the spiritual essence or God is obtained. I have already hinted that when an entrance into the eternal world is made by man he feels that he has discovered the fulness of life for which he had searched elsewhere in vain. But he is for ever afterwards, however much he may

have to descend into the ordinary world, certain that his life is a torso without the experience of God. He is also certain that although death will get hold of his body some day, the cosmic experience subsists in a region beyond death, and with the Apostle Paul he can afford to ignore and even reverently laugh at the possible dissolution of the body.

Of course I have only touched the fringes of some of the possessions which come to the spirit of man on this pathway of cosmic spiritual experience. The chapter can be closed by stating that the affirmation of the uniqueness and depth of the experience in spiritual religion, as well as the certitude of illumination, relation, and union with Deity, has, according to the conviction of the great mystics, been the means of yielding them a fulness of life which is eternal in its nature.

CHAPTER IX

THE BIOLOGICAL LIFE AND THE LIFE OF THE SPIRIT

THE QUESTION presses itself forcibly upon many people of "good will" whether some such conception of religion as is presented in the foregoing pages can be universalized. There are many signs in the various countries of the world, especially since the close of the Great War, that the centre of gravity of human life has shifted in the case of the young of this generation. Human life is governed by some one main conception especially in the case of the young. At the close of the last century the conception of life in the main was that of mechanism. Man's life had been swamped by mechanical views of the universe and of life. During the present century, and especially since the War, the mechanical view of life has been relegated to a secondary place, and the conception of *life in itself* has taken its place. This fact—for as fact it is perceptible to all who wish to see—is a great gain in the direction of spiritual religion, although the present-day idea of life has not as yet attained to spiritual religion. Still it is fairly safe to say that it will do so in course of time if for no other reason than that life is a fluid quality and cannot suffer remaining at a standstill; and neither can it

take a secondary place once it has emerged as a need in the centre of the conscious self. Great universal conceptions, once they have arisen, have the power of becoming the main driving factors in the lives of individuals and communities. This conception of life has actually so emerged, and it is very certain that the main object of the coming generation will be life. Questions will be asked concerning it, such as: What is it? Which is the best form of it? Whither is it tending? On the side of biology as well as on the side of the life of the mind and spirit signs are evident of an actual presence of such a *Lebensanschauung*. Although the laws of life, as operating in the physical world, cannot be used as laws of the life of the spirit of man, still they do apply to that portion of man's nature which is physiological, and thus form a domain which shows the life of man as being more than mechanical. This is so because interest is now being centred in life itself, and its biological aspect will be viewed as a quality which contains something more, and other, than is to be found among non-living objects in the world outside. This matter may be carried further still when the nature of life itself will be looked upon as being capable of more than is to be found within the compass of biology. As life itself has become now the centre of interest, it is certain that investigations will take place as to the meaning of this "other" and "more" than the biological life. There cannot be left out of consideration what the nature of mind is. The very great interest

which is shown in Psychology at the present moment is a proof of the interest that is rapidly dawning with regard to the life of the mind in its connections with what is below itself, what it is in itself, what is above itself, and what are the hidden forces within human nature which can be called into activity as helpers for the further development of life. All this is an important step towards a partial awakening of the life of the spirit itself on some of its higher planes. It is doubtless true that, speaking of the young generation in the bulk, the higher life of the spirit is at present experienced only on levels which are not very far removed from the biological, physiological, and psychological levels. Still these forms of life from below are of a higher nature than the mechanical conceptions of life which had been for so long in vogue in the various civilized countries of the world. Thus it will be easier for the newer conception of life to bring into experience what is *above* it than would have been possible on the mechanistic level. Man is nearer and more allied to what is above himself within the life of the spirit on the psychological than on the mechanistic plane. It is thus easier to pass to the higher levels of the life of the spirit because the biological life has not the rigid omnipotence of mechanism. The biological life is a process which passes from stage to stage, and at each stage of its course it brings into existence qualities which were not unfolded in previous stages. The interest in life itself, which has already come to an awakening, has come into existence by

means of an awakening of certain desires, demands, claims, and aspirations. The young of the present day experience an uneasiness that something is wanting, and they do not know what it is, and neither at present do they know where to find it. The main point I wish to emphasize here is that the situation in which they live is a dynamic and not static one. The previous generation was in grosser darkness and had to be brought into some kind of light, if it was brought at all, by means of symbols and of theological views, which included a good deal in the nature of threats and rewards relating to the next world. The present generation has no fear of threats, and as to the rewards, it wants them as far as possible in the life of here and now. Thus the views of another world presented as a kind of infinitely refined replica of the present world does not appeal at all to them. We cannot blame them for this; and they will not be won to religion on the old lines. Grass has already grown on many of the old paths; they will not and cannot be trodden by the present generation. The view of another world as an actual place has collapsed, and life itself with its infinite possibilities has been put in its stead. Some new stirrings, demands, and claims have welled up from the cosmic depth of human life itself and are, I think, preludes to greater things which are to come in connection with the ascent of the spirit to some such high spiritual levels as I have tried to depict in previous pages of this volume. Many will be able to discover the pathway

THE LIFE OF THE SPIRIT

to spiritual reality themselves, but very much depends on the training received in School, University, and Church. These three great institutions are at present in a state of chaos with regard to the goals towards which they must tread in the future. There is no certitude as to *what* should be taught or *how* anything should be taught. In the first two mentioned institutions so much has to be taught, not on account of its intrinsic value, or on account of its aid in the spiritual unfoldment of life, but on account of its utility as a weapon to fight the battle for daily bread and for a comfortable position in life. All this cannot be discarded by School or University. But some method should be devised by means of which the more humanistic side of life should be presented; and the necessity of it as an integral factor in the civilization, culture, and morality, and other values of the past should be prominently depicted. If this could come about, some understanding of the inner forces of the spirit would become clearer to the young and their fundamental importance would be grasped. If this is not somehow done, the uneasiness present in the life of the young may take strange and dangerous forms which will prevent the higher forces of the spirit from coming to an awakening at all. It seems clear that the Church cannot do very much without these preparations, and it is entirely impossible for the Church itself to handle these preliminaries. The Churches themselves are overburdened with so many serious difficulties that their

outlook on the future is far from promising them "fair weather." Unless some help comes from the two institutions I have mentioned I cannot see how organized religion can possibly be as strong at the end of this century as it is to-day. All this is a peculiar problem for which the Churches are not entirely to blame. But another difficulty of a serious character arises in connection with the present state of the ministry itself. It is a difficult matter to discuss without an appearance of presumption. There are many hindrances in the way of ministerial freedom, and many of the causes of these hindrances are rooted in what meant, in the past, a great deal to the spiritual welfare of the Church itself. To change even intellectual points of view naturally causes great searchings of heart, because one hesitates to barter what has proved of great value in the past for what is not as yet defined with sufficient completeness as touching its spiritual significance. But, on the other hand, life moves in itself by means of its own stirrings, claims, and demands often in a very large measure independent of specific religious experience. Thus the need arises in each generation, on the part of the teachers of religion, to take into consideration the nature of these needs and to attempt to give them an orientation towards higher directions right up to the level of a consciousness and certitude of an experience which is cosmic, spiritual, and eternal. The training and equipment required for this kind of work are full of difficulties. The intellectual part of such a training

consists in a lifelong saturation of the mind and deeper spirit with problems pertaining to every side of the universe and of human life. It is the correlation of the results of these problems which constitutes the greater part of the synthesis to be brought into existence for the justification and necessity of spiritual religion. I am not unmindful of the need of a place—and that a very significant place—in these syntheses for the Founders, and even for lesser figures, of the main religions of the world. There is something unique in them all, so that they cannot be melted together in one cauldron and thus bring forth what is superficially called universal religion. There can be no such thing, at least, in the present. Of course sympathy and good will on the part of one religion towards another is in a large measure possible, but for us, at least, in the Western World the uniqueness of the personality and works of the Founder of Christianity can never be transformed into anything other than what it is in its original essence and as incarnated in the individual life of a particular person. But views concerning any Founder of religion must not be allowed to prevail when they come into direct conflict with views of life and the universe which have proved themselves to be true. It is possible for a spiritual synthesis of permanent spiritual significance concerning the life of the Founder of Christianity to exist side by side with the other spiritual syntheses which I have attempted to describe in earlier pages of this volume. Such a synthesis serves as a kind of

cosmic norm in connection with the life of man on the earth. Such a view as this becomes an experimental proof that what is actually happening to the individual on the highest levels of spiritual experience has happened in the case of the greatest spiritual personality the world has ever seen.

It seems to me, too, that other religions should deal with their Founders in the same manner. This seems to be the way we should tread in the immediate future with regard to the main characteristics of each religion. Such personalities cannot be weighed or measured with regard to the significance of their life and work. There is no particular point at which one must stop in one's reverence for them. Devotion, longing, aspiration, prayer, and other great spiritual qualities of the human heart cannot be confined within the limits of the understanding. The spiritual need of man when ascending the spiritual ladder oversteps every barrier of the lower levels of the understanding, and is in communion with what is over-personal, over-rational, and eternal.

It is a gigantic task to cope with the problem as to how to bring the young generation to an experience of a life which is infinite and eternal. I have only hinted at a clue to the solution. What I have tried to show in the course of this investigation seems to some to-day to be the truest view we can obtain of human existence; and my attempt has been to show how all branches of knowledge converge towards some such spiritual centre. Knowing must pass into

being. It has been shown that mere assent to theological propositions cannot possibly bring about the realization of the cosmic spiritual experience here described. It has also been shown that the claims and stirrings of the young generation are good omens for a possible further advancement on the pathway to the summits. It is plain that no advancement is possible without the presentation of clear ideas—ideas which bear on the meaning of the universe and of human life. The reality of mind and meaning must next be emphasized. This reality must be shown to be other in its nature than the reality of the physical world. The reality as well as the validity of the world of meaning should be constantly stressed, and it should be shown that there is continual danger of its being swamped by the various forms of physical existence which surround us and continually impinge themselves upon us. Objects of physical existence should then be pointed out as possessing no value save in so far as they serve some real need or purpose of man. Many of the needs and purposes of man are not physical. The whole purview of values should be pointed out, and the need of the constant partial severance from physical existence must be emphasized. If this comes to be, the spirit of man is shown to be in need of ideal objects for the understanding of the world and of life. Besides this, ideal objects of another kind—moral and aesthetic—can make themselves felt. Once this ground in the personality is secured, it can be shown that the personality is now ready to

start on the course of its spiritual evolution—an evolution which has to be taken by each individual. It seems, then, that the attention and interest which are at present spent over small segments of reality will be given another orientation towards the higher life. Interest can thus be created and dormant claims and demands of the nature will come into activity; devotion and love to what is ahead is born in the soul. A cry, a constant calling for help to ascend, arises in the soul, and this constitutes what is called prayer in the language of religion. We shall never succeed in creating a real revival of spiritual religion until something of this nature is attempted, and much traditional theology and much formalism will have to be relegated to a secondary place before the task can be genuinely begun.

CHAPTER X

CONCLUSION

IN BRINGING this investigation to a conclusion I am well aware that the ground which I have attempted to cover is immense and is strewn with difficulties of all kinds. The only justification for presenting the material in the way it has been presented is that this path is the only one open for me. It is not a path which is in accordance with much that is being taught concerning the meaning of religion to-day; but I have attempted to leave no insoluble residuum out of account.

The time seems to have arrived when some kind of synthesis should be made clear which takes into consideration the realms of the natural sciences, history, philosophy in all its branches, and the theologies of the Churches as well. What truth absolutely necessary for religion can be extracted out of these various domains? In spite of the separate meanings and forms of these various branches—so different in many important respects—there do seem to be passages from one field to another, and there does seem also the possibility of the construction of a kind of hierarchy of these various branches.

The natural sciences present us with a meaning of the world which is all-important to take into considera-

tion, especially in regard to such sciences as bear upon life. What can here be of use to us as material for the life of man are the contributions which tend to show a kind of hierarchy within the domains of the natural sciences themselves. I do not think that a great deal can be found in the conclusions of the Natural Sciences which will prove helpful for the development of the higher life of man. Still some form of teleology is certainly discernible; and when life itself is reached that teleology becomes clearer and enables us to perceive that there is more mystery and more achievement actually operating than can be reduced to physical and mechanical changes and combinations. I have tried to emphasize this fact so as to show that life itself, however closely connected with chemical and mechanical elements it may be, still defies a view of it as no more than a flowering of these. Even what we obtain on this level is a kind of backing-up for human life. It enables one, at least, to perceive that some form of a subtle reality actually exists side by side with matter in many of its manifestations. And even besides this *mind* has come into existence. Although it is not the main business of the natural scientist to examine the nature of mind itself, yet he is not justified, on the other side, in assuming that mind is the outcome of the highest complexity of material elements. I think it is true, on the whole, that no great scientists make this confusion to-day. Most scientists are willing to state that when the conscious life is reached something is reached which, connected

CONCLUSION

as it is with matter in the most undeniable way, still *in itself* is not the product of that matter. We are abundantly warranted in holding this view and in using it here again as a jumping-off ground for human life to proceed on its upward course. When things are viewed in this manner man becomes conscious of the possibility of the further development of his life. Some kind of support is thus given for the further enterprise of the higher life.

When we pass to History we turn to a domain which can offer greater help than the natural sciences. We are now in the realm of the workings of minds, desires, wills, and the rest of the qualities which belong to man's nature. We know what the human world was and what it is to-day. We also know, in a large measure at least, how it has come to be what it now is. And we see many changes, many ascents and fallings, many conquests and failures, many combinations for good or ill. Glancing at the individual and collective history of man, if one cannot possibly trace, except spasmodically among individuals and small groups, an ascent of life, still changes are constantly taking place; and every individual knows that changes could have been transmuted into real ascents of life if individuals and communities had so willed it. This is the great lesson of history: that mankind has power to climb to the life of the spirit if it so wills it. In History, too, one can perceive that the form which brings changes and ascents into activity are *ideas*. The emphasis on this fact enables

us to see that all changes and ascents brought into human society have actually come into existence by means of a reality other than physical reality. From the lowest to the highest form of realization all has been gained by individual and collective efforts of mind. The creation of the social world, in all the changes it has brought about in the physical world, is due to the fact that man has had to exercise the power of the world within his own self-consciousness. Much, then, in history can be correlated with the personal efforts of man in ascending from the social world to a world of more significance and of more value.

When the various mental sciences are reached we arrive at a domain which in some respects is more inward and significant than can be found in the general survey either of Nature or of History. On the ground of the various mental sciences (and History in the last resort is a mental discipline in the form of a Philosophy of History) we are dealing with material which is mental and spiritual, though in some of these sciences the connections and relations are with physical things.

Psychology, in our generation, has brought forth many new vistas in connection with human personality. Much that was unknown before has become partially clear concerning the inner life of man. His instincts, passions, multiple personality, unconscious self, intuitive layers of the self, and much else have been made clear. No doubt these results have not shown man less but more than he had previously

CONCLUSION

conceived. Many barriers to the realization of his potentialities have been removed, and although he cannot fly from his limitations he is conscious that he can escape from many of them which were previously conceived as fixed iron bars. A new atmosphere, which has changed so many lives, and is capable of changing all, has been created in this generation. And many, absolutely ignorant of the meaning of the implications of any knowledge of mind, have been radically transformed into more cultivated beings, for various values of life, previously entirely absent, have entered life with great power. This has led to an increased emphasis on forces that are within and unseen, and consequently has led many to inquire what is beyond all this. In a word, they have been forced by the demands of their own nature into higher realms of thought and experience.

The all-important branches of Logic and also of the Theory of Knowledge have been investigated and cultivated during the past quarter of a century as probably in no generation in the history of the English-speaking people. This is also true of most of the countries of Europe and of America. The works of Bradley and Bosanquet in England, of William James and Josiah Royce in America, of Husserl and Rickert and many others in Germany (the former with Phenomenology and the latter with Values), of Höffding in Denmark, of many exiled Russian thinkers, of Boutroux and Bergson in France, of Aliotta, Croce, and Gentile in Italy—these works have revolutionized

many of the old empirical modes of thought. Much more is now seen to belong to a world which is beyond and above the empirical world. We need not take any notice of counter-effects in the form of what is termed behaviourism. It only deals with a fragment of life as it expresses itself to the senses. Almost universally do we find avenues opened into a transcendental world of thought and values. The results are a further remove from physical existence and the ordinary life than was before suspected to be possible. Much of this knowledge points to a reality which has no counterpart in the physical world or in the ordinary life of man. I have already tried to deal with the implications of such knowledge and have attempted to show that it is on the borderland of spiritual religion. Indeed, much of it belongs to the nature of spiritual religion itself.

The branch which is termed Ethics constitutes what is found in one part of the realm of Values. The old modes of naturalism and utilitarianism have been largely superseded, and norms, standards, and values of a purely mental and spiritual nature have taken their place as constituting the main quality of the life of man. These fixed ideals are of a purely spiritual kind. They are bound to be present in the ascending life of the mind. If they are not present in life man flounders about in darkness. Such ideals are then necessities of human nature, and even already much has been done in calling man up to a region far higher than that of his ordinary existence. What is required

CONCLUSION

at the moment is to discover the way to the production of a conviction in the minds of people as to the reality and efficacy of the norms, standards, and values of life, and as to the possibility of an actual realization of these. We are in this domain again on the confines of spiritual experience: here we perceive what will bind the human race together in the direction of what is true for all and good for all. The good is thus seen as not only what is obligatory upon all, but also as what is a necessity for the ascent of mankind to a region on the heights where so many of the evils of the present will be viewed in their true nature; and such a clear vision will have a tendency to sweep them off the face of the earth. That such ideals are gradually in process of formation in the best minds of all civilized countries may be seen in the establishment of better and higher modes and manners of life in the relations of nations to one another.¹ All this is a conception of idealistic reality as an inward, individual, and collective experience. Without the ideal and its realization, sudden outbursts, born of selfishness, will govern the world. If this happens the values which the higher portion of the human race is on the point of attaining will wither away, and darkness and chaos will govern the life of mankind. The downward road may be taken again by mankind, and the reign of the beast may hold sway. It then seems that nothing but the universal, unseen, spiritual realities of life

¹ Cf. *Fundamental Problems of Life*, by J. S. Mackenzie, and *The Ordeal of this Generation*, by Gilbert Murray.

can save the world. Here, once more, becomes evident the fundamental necessity of religion and religious experience, which mean the granting of an objectivity to the values in a transcendental world.

Metaphysics, as the culminating domain of the hierarchy of the mental sciences, shows that the human mind, if it carries its knowledge and experience far enough, is legitimately led into the domain of principles which are entirely conceptual, ideational, and spiritual in their nature. Many and varied are the stages through which the human mind has had to pass in order to reach this stage. But all the higher unfoldment of life leads to this. Man has passed through myriad particulars and endless dialectics in order to attain such a height for viewing the universe and life. He has been led to a totality of meaning, value, and spiritual experience which can only be designated as a transcendental world. This is now the reality of realities for him; this is the norm to which all that is below must conform if it is to obtain any kind of meaning and significance. What are we to do with such an experience? It explains what is *below* itself; it points in the deepest moments of life to what is *above* itself. What conclusion can we possibly come to save that it is the Logos or the expression of the Reality "in whom we live and move and have our being"? That Reality has in this book the name of God. We have seen that the experience found at this height craves for a stable foundation in the unseen universe to hang its values upon. The craving for this, be it

CONCLUSION

remembered, is the craving which the meaning and value of religious experience have brought into being. These, as I have tried to show, are abundantly in the right as explanations of all below and around ourselves; must they not also be abundantly in the right when on the heights they find clearer light dawning as the path winds towards still higher heights whose summits are lost in infinity and eternity? They *must* if we are not to give up the adventure at its highest and most crucial point. But if by our activity we still attempt to press ever higher and take periodical rests on the strange path, we find a new quality of passivity born in man's nature and never experienced in such a manner before. This passivity obtains its reward by the pouring directly into the soul of waves of eternal bliss which fill the soul to the brim, and which grant it a taste and a certitude that life in its deepest essence is infinite and eternal, and that Eternal Reality—God—has dealings with man.

INDEX OF NAMES

- | | |
|---|--|
| <p>Adrian, E. D., 37, 38
 Aliotta, 153
 Aquinas, Thomas, 134
 Aristotle, 50</p> <p>Becher, E., 31
 Bergson, H., 153
 Bolzano, 50
 Bosanquet, B., 153
 Boutroux, E., 153
 Bradley, F. H., 136, 153
 Brentano, 50</p> <p>Croce, B., 153</p> <p><i>Deus absconditus</i>, 127
 Driesch, H., 30
 Duns Scotus, 50, 134</p> <p>Eddington, A. S., 34, 51, 78</p> <p>Founders of Religions, 11, 145,
 146
 Francé, R. H., 30, 31</p> <p>Gentile, G., 153
 God, 11, 12, 13, 16, 49, 60, 88, 104,
 122, 124, 127, 132, 134, 135, 136,
 138, 156, 157</p> <p>Haeckel, E., 38
 Hegel, 29, 62, 107
 Herrigel, Eugen, 50
 Höfding, H., 153</p> | <p>Husserl, E., 50, 106, 107, 153
 Huxley, T. H., 38</p> <p>Isaiah, 29</p> <p>James, William, 153
 Jones, Peter (Pedr Fardd), 5</p> <p>Kant, 29, 62, 99, 106, 107</p> <p>Lask, Emil, 50
 Leibniz, 29, 50
 Luther, 127</p> <p>Mackenzie, J. S., 155
 Meinong, Alexis von, 50
 Mill, J. S., 135
 Morgan, T. H., 31
 Murray, Gilbert, 155</p> <p>Otto, R., 124</p> <p>Plato, 22, 29, 64
 Psalmist, 29</p> <p>Reinke, J., 30, 31
 Rickert, H., 50, 107, 153
 Royce, J., 153</p> <p>Spinoza, 29</p> <p>Volkelt, J., 24</p> <p>Williams, W. (Pantycelyn), 5
 Windelband, W., 50, 107</p> |
|---|--|

INDEX OF SUBJECT-MATTER

- Abstraction, 55
- Aesthetics, 27
- Analogia entis, 32, 94
- Animal Psychology, 19

- Beyond, 65
- Bifurcation of Life, 57
- Biology and Mechanism, 38 ff.
- Brain and Mind, 37
- Break from Physical Existence,
Ch. iv.
- Buddhism, 117

- Certitude of the Unseen, 81, 103
- Chemical and mechanical elements,
55
- Christianity, 117, 145
- Churches, the, 143 ff., 149
- Concept and Idea, 109
- Consciousness of Sin, 128
- Cosmic Experience, 111, 121
- Cosmos, nature of, 26
- Criteria, 94
- Culture and Civilization, 74

- Ethics, 86, 154
- Existence or being for self, 103

- Feeling, 25 ff.
- Founders of religion, 145

- Generalization, 55
- Ground of Idea, 23
- Grounds, rational and non-rational,
11

- Historical Objectivity, 131
- Historical significance of religion,
130 ff.
- History, 15 f.

- Idea, Ch. vi., 14 ff., 21 ff., 63, 76,
135
- Idea of Space, 143
- Ideal, 63
- Ideal existence, 23
- Ideal objects, 85
- Identity of subject and object, 54
- In itself of things, the, 47 f., 50
- Instinct, 19, 39
- Inward or Conceptual Objectivity,
116

- Knowing and Being, 119

- Levels of Religion, 129
- Logos, 34, 60, 70, 89, 119
- Longing, aspiration, and prayer,
146

- Materialistic Biology, 33
- Mathematics, 85
- Memory, 47
- Metaphysics, 86, 118, 86, 156
- Methodology, 12
- Ministry of Religion, 144
- Mysticism, Ch. viii.
- Mysticism of India, 127 f.
- Mystics, the, 134 ff.

- Natural Sciences, 20, 150
- Nature, impressions of, 27
- Nervous impulse, 37
- Non-rational objects, 39, 65 ff.
- Norms, 48

- Objective existence, 68 ff.
- Ought, the, 59, 99 ff.

- Personality, 42
- Philosophy, message of, 109

THE REALITY OF THE IDEA OF GOD

- | | |
|--------------------------------------|-----------------------------|
| Phenomenology, 49 | Standards, 48 |
| Physical world, 17, 75 | Stuff of the Universe, 40 |
| Practical life, insufficiency of, 29 | |
| Psychology, 44, 152 | Teleology, 28, 31 |
| | Theory of Knowledge, 64, 86 |
| Rational and non-rational, Ch. vii. | |
| Reminiscence, 41 | Universities, 143 |
| Schools of Philosophy in Germany, | Unseen world, 73 |
| 49 | |
| Schools, the, 143 | Value, Ch. vi. |
| Second World, 46 | Values of Life, Ch. v. |
| Sein and Sinn, 73 | Vitalism, 30 ff. |
| Sensation, 37 | |
| Significant Moments, 58 | World of Nature, 87 |
| Source of experience, 133 | World of Spirit, 87 |



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